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The Life and Pontificate of Gregory the Seventh. By JOHN WILLIAM BOWDEN, M.A. In two volumes. London: Rivingtons. 1840. Pp. 374, 411.

MR. BOWDEN'S "*Life and Pontificate of Gregory VII.*" is one of a class of works happily becoming less rare than heretofore. It is written with the intention of giving a fair view of certain portions of history with which it is universally felt that we have a polemical relation; and of conveying a just impression of the character of one, who signally represents,—as well from his station and from the times and circumstances under which he was placed, as from the peculiar tone of his own mind,—the character and pretensions of a system which it is neither desirable nor possible to contemplate without respect to our own position, as an integral and a pure branch of the Church Catholic. In treating such subjects, Mr. Bowden has laboured to free his own mind from the taint and tinge of prejudice, that he may be enabled to produce a just and faithful portrait. While others have "dipped their pencil in sulphur to delineate, with horns and tail," the objects of their aversion and terror, he has succeeded in looking with a calmer eye upon the object of their and his disapproval, and in tracing the features before him with a firmer and fairer, because a less trembling hand. He feels the real stability of our foundation on something better than the weakness or wickedness of another church, and its succession of pontiffs; and can afford even to praise where praise is due: and where error is to be condemned, and disgraceful facts to be narrated, he can condemn without irritation, and relate with the integrity of a witness. He is an historian, and not a mere polemic.

We say not a *mere* polemic, because we should have little sympathy with one who could treat the history of the papal supremacy, and the life of a person like Hildebrand, interwoven as it is with subjects of deep interest to the Church, his spiritual mother, with the coldness of an unconcerned spectator, and without any wish to enforce some ecclesiastical principle. This would be to paint a portrait without expression; to divest history of its soul. The task of the historian and biographer is a moral task: and as the chemist who would benefit his fellow-creatures, will not content himself with publishing the analysis of a noxious or of a sanative drug, but will

also indicate its uses or its antidotes; so will the judicious historian give not a mere record of facts, but he will present them in such a way as to convey a moral, or, as the case may be, a political or theological lesson. The popular way, heretofore, has been the mountebank plan of properties without ingredients; of uses without care or skill to determine constituent parts; of moral or polemical application, with very slender care to ascertain facts and to appreciate character. But the world has been quacked long enough, both literally and figuratively, after this fashion. Mr. Bowden's *Life of Hildebrand* may serve as a representative of a better system,—of a more healthy treatment.

But a book which deserves this praise will certainly excite suspicion. It will be said to have a tendency to Romanism; and not the most studied endeavour to show Romanism in its true character, however odious, will defend it from this accusation. The true colours will be darker in some things, but in others somewhat less gloomy than the protestant world imagines: and to be just as conscientious in praise as in censure, where all have been in the habit of condemning, looks very suspicious in the eyes of the protestant alarmist. We have seen it gravely asserted of one of the first divines of the present day, that his preaching frequently against the errors of popery is one of the signs that he is a papist at heart; and we suppose Mr. Bowden will meet with much the same measure of candour, meted out with much the same depth of penetration. Mr. X., one of the visitors of some new district church; and Mrs. Φ., who sees Jesuits in disguise in all her dreams, and talks of them all day, will shake their heads ominously when they find an author commencing his work with the avowal, that *something* good may be found even in Roman ecclesiastics of the eleventh century;—that purity of intention, and a high, though in some things mistaken, principle, and ambition not wholly personal, may be discovered in a High-church Pontiff:—nay, that we may even owe a debt of gratitude to the Church before the Reformation for the maintenance of the very truths which the fathers of the Reformation died to defend; and a tribute of admiration to the conduct of churchmen in the middle ages, in a contest which we, as well as those before them, have had to wage, and which each succeeding generation shall have to wage, against the world in all its forms, its heresies, its vice, its pride, its tyranny, and its secular interference.

The object of the work which has given rise to these remarks, is to place before us a just view of the protracted struggle by the Roman pontiffs, to emancipate the Church from the imperial domination and aristocratic tyranny, under which the Church in general, but especially the episcopal seat of Rome, had long groaned. "The whole history," observes Mr. Bowden, "of the imperial Franconian line is that of one long struggle between the western Church, as represented by the papacy, and the principle of a feudal classification of society, which, as maintained by Conrad and his descendants,

threatened to reduce her to a state of a merely human and subordinate institution.”—(P. 106.) Surely those churchmen, who successfully contended against such an evil, may be classed among “the favoured instruments of Heaven in warding off from Christianity one of the most fearful dangers to which she has ever been permitted to be exposed.”—P. 15.

Without the smallest desire to exaggerate, with an inclination, as it may seem to the suspicious, to palliate the evils of the period of which he writes, Mr. Bowden gives, in his preliminary sketch of the fortunes of the papal see, sufficient proofs of the wretchedly degraded state into which it had fallen; and from which the party which is best represented by Hildebrand, laboured its emancipation. Corruption of every kind had followed, by natural and almost necessary consequence, upon corruption in the way in which successive popes were placed in the chair of St. Peter. Take, by way of example, the indications of vassalage in the rapid succession of popes from Sylvester II., the tutor of Otho III., who was elected anno 999.

“Sylvester II. died in 1003, the year following that of Otho’s decease; and the three following popes, John XVI., June 1003,—John XVII., dec. 1003,—and Sergius IV., 1009,—were the creatures and nominees of such nobles or popular leaders, as could obtain in turn a momentary preponderance in the distracted city. Benedict VIII., the successor of Sergius, was elected in 1012, through the influence of the family of the counts of Tusculum, with which he was connected. . . . On his death, the partizans of the Tusculan family . . . procured the election of the deceased pontiff’s brother, who already bore the titles of duke and senator of Rome, and who assumed as pope the name of John XVIII. The election is said to have been compassed by bribery and other unjustifiable means; a statement which the character of the family in question, and of the object of their choice, renders too probable. John, as may be inferred from the nature of his former titles, was a layman to the day of his papal consecration.”—Pp. 99, 100, 101.

“Upon the death of John XVIII., in 1033, so little regard did his brother, the head of that potent family, deem it necessary to pay to appearances, that he directed the election and consecration of his son Theophylact; a boy not more, according to some authorities, than ten or twelve years old. The unhappy youth was consecrated under the name of Benedict IX., and soon exemplified the unfitness of the selection by the giddy and precipitous manner in which, as soon as his years admitted it, he plunged into every species of debauchery and crime.”—P. 107.

After a series of iniquitous and most degrading conduct on all hands, three several factions had each its creature claiming the title of pope.

“The world beheld for some time the shameful spectacle of three self-styled popes, opposed to each other, living at the same time in different palaces, and officiating at different altars of the papal city:

Benedict performing the sacred functions of his office in the Lateran; Gregory in St. Peter's; and Sylvester in the church of Santa Maria Maggiore."—P. 110.

This state of things gave occasion to one of those little effusions of severe pleasantry to which the Italians have ever been so prone, and which have since been called *pasquinades* :

“Una Sunamitis nupsit tribus maritis.
Rex Henrice, Omnipotentis vice,
Solve connubium triforme dubium.”

The emperor Henry III., who is here invoked to engage in the office of reforming the church, was already most zealously and conscientiously labouring in this work ; but it was a most unhappy circumstance that all his plans tended at least as much to rivet the chains of the church's bondage to secular influence, as to cleanse her from the filth of simony and other corruptions. With a most honest intention the emperor had summoned a council to meet at Sutri, at which Gregory VI., as pope, took the presiding seat ; and Benedict and Sylvester having both been disposed of, Henry contrived the cession, apparently voluntary, of Gregory, who left the papal chair, self-condemned of corruption in the method which he had taken to obtain it. Henry then nominated Suidger, bishop of Bamberg (Clement II.) to the papal chair ; and having made some wise provisions for preventing the sale of ecclesiastical benefices, returned to Germany, conscious of his good intentions, and utterly ignorant of the struggle which he had brought to a crisis by his interference. To prevent disturbance in Italy he took with him the deposed Gregory VI., with some of his more active adherents ; among whom was Hildebrand.

It is now that this remarkable character first appears on the public scene. The place and date of his birth are unknown, as well as the rank of his parents : but probability seems to incline to Soana, as the place of his birth ; where he was probably born of obscure parents sometime between 1010 and 1020. His character was marked from his earliest years. “He was,” says one of his annalists, “a monk from his boyhood ; his life, from its very commencement, was one of abstinence, mortification, and self-command.”—P. 127.

This asceticism was fostered during a voluntary residence at Cluni, the celebrated monastery in Burgundy ; where the promise of future greatness appeared so strongly in his character, that the abbot Odilo, himself an eminent saint, applied to him the words of the angel, spoken of John Baptist, “He shall be great in the sight of the Lord.” On his way from Cluni to Rome, he astonished the emperor by the boldness of his preaching ; but meeting with little sympathy in Rome, he again desired to retire, and was actually at *Acquapendente* on his way, when “he imagined that St. Peter, on three successive nights, approached his bed, and commanded his return to the appointed sphere of his duty,” in which he was engaged when Gregory VI. was carried away ; and he received

honourable testimony to his high principle, in being numbered among the more faithful adherents of the fallen pontiff.

Clement II. who succeeded Gregory VI. in the nomination of Henry, died in 1047, not without suspicion of poison. Benedict IX. was for a time supported in the chair of St. Peter, by the factious interference of the Tusculan party; but in the following year Poppo, bishop of Brixen, another nominee of the emperor's, was installed as Damasus II. Damasus died within a month of his enthronization; and Bruno, bishop of Toul, a relation of Henry, succeeded him. Bruno was the first pontiff who had the moral courage to take an open step in the cause of ecclesiastical independence; to which, as it seems, he was incited by Hildebrand: for having pressed that remarkable person to follow him into Italy, he received the following answer:—"I cannot accompany you, because you go to occupy the government of the Roman church, not in virtue of a regular and canonical institution to it, but as appointed to it by secular and kingly power." Bruno took the hint, and his progress to Rome was made in the simple habit of a pilgrim, testifying his conviction, that his real election was yet to come; and it was not till he had been called to the vacant throne by the acclamations of the Roman ecclesiastics, that he assumed the style and title of Leo IX.

One of the first acts of Leo was to ordain Hildebrand a sub-deacon, and to place him over the monastery of St. Paul: a charge which he undertook with intentions of working a reformation in the profligate society,—intentions in which he laboured with zeal and even enthusiasm, being stimulated with dreams of the night to the arduous labour of the day. Here he was as successful as he was through life, in carrying through the plans which he had adopted, certainly on a high and unselfish principle, however mistaken he may have been in some of the objects which he had in view, and however unjustifiable in some of the details of his conduct.

The ascetic exercises of Leo seem to have hastened his departure to a better world; and Hildebrand occurred to his friends in Rome as his fittest successor. He resisted, however, the proposal to seat him on the throne of Leo, and contrived the election of "Gebhard, bishop of Eichstadt, the emperor's attached friend and counsellor, and one who had, as such, shown himself of late a formidable opponent to the principles recently brought forward by the papal school," of which Hildebrand was himself the representative. But the conduct of this pontiff, (Victor II.) proved Hildebrand's appreciation of character, and exemplified his remarkable talent in reading the hearts of men, which he possessed in so great a degree, that in one instance his exercise of it was construed into a miraculous insight into the most secret thoughts, (see p. 176.)

Henry III. died in 1056;—a prince who had most earnestly desired, and most zealously sought, the reformation of the church, and had given the best proof of his own sincerity, by foregoing all simoniacal proceedings. His successor, Henry IV. was as criminal

in such matters, as his father had been exemplary; but by a remarkable turn of providence, showing that God works by strange instruments, in his own way, the shameless simony and corruption of the son was, in its consequences, more beneficial to the interests of the church, than the high principle of the father had been; for, while both sovereigns would have gladly subjugated the papacy to the crown of Germany, Henry III. would have done this to exercise his imperial sway for worthy ends, and so had a large party even of zealous and pious church reformers with him; but Henry IV. carried with him none of the sympathies of good men and good churchmen, so that the papal or high-church party grew powerful, by the addition of all who longed to see the church pure to the number of those who were labouring to make her independent.

Victor was succeeded by Stephen IX. a man well adapted to illustrate and defend the principles of the papal party. By him Hildebrand was admitted to deacon's orders, and made archdeacon of Rome, (p. 188.) He was succeeded by Nicholas II. elected by the influence of Hildebrand. Hildebrand still directing the councils of the papacy, the beginning of Stephen's pontificate was marked with a decree on the subject of papal elections, in which the authority of the emperor was stated somewhat lower than the throne might have wished, though certainly quite as high as it ought to be in any such matters. Accordingly the first impulse of Agnes, the queen-mother, was to declare the decree void; but insuperable difficulties were in her way; and before any thing was effected, Nicholas died, 1061, "leaving behind him the elements of a struggle, between the court and the church, more obstinate than any which the times, as yet, had witnessed."—P. 212.

At Rome, Anselm da Badagio was elected, according to the decree of Nicholas; but the imperial partisans declaring the election void, nominated Cadalous, bishop of Parma, a bad man, promoted in a bad cause, and by bad means, to the seat of St. Peter. The contest hence arising is very interesting, and still more important; but we cannot enter into its details, which are given, like every part of the history, with a remarkable combination of exactness and interest by Mr. Bowden. In the person of Cadalous, the corrupt and tyrannical influence of the court received a signal defeat, and met its merited disgrace. Anselm (Alexander II.) died, Aug. 21, 1073, leaving behind him a truly honourable name.

"During the whole of his pontificate, he maintained the character of a true churchman, and of a consistent reformer of the evils of his time. . . . He was pure in his habits of life, courteous and amiable in his manners, and of a gentle and benevolent disposition. The last quality he evinced by the manner in which, on more occasions than one, he pleaded the cause of mercy towards the Jews; a people, who were then, in too many parts of Europe, the objects of systematic persecution and slaughter. He sank, ultimately, to the grave, beloved by all around him. It was said of him that he found the church a

bondmaid, and left her free; and the veneration with which he was generally regarded by his contemporaries, is testified by the legends which they have left us, of miracles which honoured his tomb."—Pp. 308, 309.

Hildebrand, now chancellor of the papal see, as well as archdeacon of Rome, directed that the three days following the death of Alexander should be devoted to fasting, to acts of charity, and to prayer; that the Divine blessing might fall upon the councils of those by whom a successor was to be chosen. But the election of Hildebrand anticipated this period. We shall relate it in Mr. Bowden's words :—

"On the day following that of Alexander's decease, the dignified clergy of the Roman church stood, with the archdeacon, round the bier of the departed pontiff, in the patriarchal church of the Lateran. The funeral rites were in progress; and Hildebrand, it is probable, was taking a leading part in the celebration of these solemn ceremonies. But suddenly, from the body of the building, which had been filled to overflowing by the lower clergy and people, burst forth the cry of 'Hildebrand.' A thousand voices instantly swelled the sound, 'Hildebrand shall be Pope;' and cries like these rang wildly along the church: the ceremonies were interrupted, and the officiating clergy paused in suspense. The subject of this tumult, recovering from a momentary stupor, rushed into a pulpit, and thence, while his gestures implored silence, attempted to address the agitated assembly. But the attempt was vain; the uproar continued; and it was not until they perceived the cardinal presbyter Hugo Candidus, coming forward, and soliciting their attention, that the multitude suffered their cries to subside.

"'Brethren,' said the Cardinal, 'ye know, and, as it appears, ye acknowledge, that, from the time of our holy Father Leo, Hildebrand, our archdeacon, has proved himself a man of discretion and probity; that he has exalted the dignity of our Roman church, and rescued our Roman city from most imminent dangers. We can find no man more fitting to be entrusted with the future defence of our church or state; and we, the cardinal bishops, do, with our voice, elect Hildebrand to be henceforth your spiritual pastor and our own.'

"The joyous cries of the populace arose anew. The cardinal, bishops, and clergy, approached the object of their choice to lead him towards the apostolic throne.

"'We choose,' they cried to the people, 'for our pastor and pontiff, a devout man; a man skilled in interpreting the Scriptures; a distinguished lover of equity and justice; a man firm in adversity, and temperate in prosperity; a man, according to the saying of the Apostle, "of good behaviour, blameless, modest, sober, chaste, given to hospitality, and one that ruleth well his own house." A man from his childhood generously brought up in the bosom of this mother Church, and for the merit of his life already raised to the archidiaconal dignity. We choose, namely, our archdeacon, Hildebrand, to be pope and successor to the Apostle, and to bear henceforward and

for ever, the name of Gregory." The pope elect, upon this, was forthwith invested by eager hands with the scarlet robe and tiara of pontifical dignity, and placed, notwithstanding his gestures of reluctance, and even his tears, upon the throne of the Apostle. The cardinals approached him with obeisance, and the people, with shouts yet louder and more joyous than before, repeated the designation of their new pontiff, and tumultuously testified their approbation."

There is every evidence which man has a right to demand, that Gregory VII. (for that was the title which Hildebrand assumed) entered upon the papacy with a truly christian feeling of the arduous task before him, and of the necessity of seeking Divine grace and guidance in its discharge. Certainly his consistency of character can never be questioned ;—for during his whole pontificate he laboured in those matters of reform, and that question of ecclesiastical independence, which he had ever vigorously pursued.

The first important act by which he carried out his plans after his consecration, was the mission of Hugo Candidus to Spain ; for the double purpose of introducing the Roman instead of the Mosarabic liturgy into that kingdom, and of granting to the Count Eboli the investiture of whatever lands he might wrest from the Moors in Spain, to be holden as a fief for ever of the apostolic see. In Gregory's epistle to the grandees of Spain, he made the most extravagant claim of sovereignty, as successor of St. Peter, over the kingdom of Spain : a claim which, of course, extends equally to every nation which does, or ever did, form a part of Christendom. We can only express our thankfulness here, that the same providence which enabled Gregory to effect a liberation of the church from the tyranny of imperial interference, did not suffer him or his successors to place a perpetual yoke on the neck of authority, as certainly constituted by Divine order as the episcopate itself. Evil enough was, however, permitted, to teach all nations that the usurpation of the spiritual power is almost as wretched in its consequences as that of the state, or even of the mob ; and to keep them watchful against any such encroachments for the future.

The application by Gregory of his principles of temporal supremacy to the case of Henry IV., with all the scenes of conflict, and various turns in the aspect of affairs, which occurred while a Roman pontiff was denounced by the emperor and his creatures,—and the emperor was held excommunicate, and his subjects absolved of their allegiance by the insulted pope,—is one of the most interesting pages in the history of Europe. The shameless Henry did not hesitate to make use of every instrument, and every method of attack, down even to the seizing the person of Gregory by the turbulent Cencius, while the pontiff was celebrating the holy eucharist on Christmas eve ; on which occasion the venerable Gregory was subjected to insults, which would awake our sympathies, even though he were really the tyrannical, impure, hypocritical wretch, that Henry declared him in the sentence of his pretended deposition. Meanwhile

the demeanour of Gregory was always dignified, and his conduct was such as, granting his principles to be just, (which, of course, we do not grant,) was worthy of his dignity and of his cause. The pontiff in full conclave, with his eyes raised to heaven, pronouncing a sentence of excommunication against the emperor, though the very words he used were most unsound in theology, and even in morals most unjust, was a sight worthy of the boldest pen of the historian; and it is one to which Mr. Bowden has done justice. Still, while all our sympathies and respect are with Gregory, and all our contempt falls upon Henry, it is not to be denied, that the emperor justly charged the pontiff with forgetting, "that God had ordained two swords for the government of the world, the spiritual and the temporal; it not being permitted to the holder of either, to intrude into the province of the other." (p. 120.)

Perhaps, in the last scene of Henry's humiliation, we have our sympathies in some degree moved even by his deep abasement; and are tempted to question, whether the severity of Gregory was not unwarranted and almost wanton. After a series of indignities, received from various quarters, Henry was reduced to the necessity of seeking penance and absolution, and prostrating himself at the feet of Gregory.

"It was on the morning of the 25th of January, 1077, while the frost reigned in all its intensity, and the ground was white with snow, that the dejected Henry, bare-footed, and clad in the usual garb of penance, a garment of white linen, ascended alone to the rocky fastness of Canossa, and entered its outer gate. The place was surrounded by three walls; within the two outer of which the imperial penitent was led, while the portals of the third, or inner wall of the fortress were still closed against him. Here he stood, a miserable spectacle, exposed to cold and hunger, throughout the day; vainly hoping, with each succeeding hour, that Gregory would consider his penance as sufficient, and his fault as atoned for. The evening, however, came; and he retired, humbled and dispirited, to return to his station with the returning light.

"On a second day, and on a third, the unhappy prince was still seen standing, starved and miserable, in the court of Canossa, from the morning until the evening. All in the castle, except the pope, bewailed his condition, and with tears implored his forgiveness: it was said, even in Gregory's presence, that his conduct was more like wanton tyranny than apostolic severity. But the austere pontiff continued obstinately deaf to all entreaties. At length, Henry's patience failed him, and taking refuge in an adjacent chapel dedicated to St. Nicholas, he there besought with tears, the intercession of the aged abbot of Cluni. Matilda, who was present, seconded the king's entreaty; but the abbot, turning to her, replied, 'It is thou alone, who canst undertake this business.' And Henry, upon the word, fell on his knees before his kinswoman, and besought her, in the most impassioned manner, once more to exert her potent intercession. She promised to use her utmost endeavours, and returned into the

castle; and Gregory, feeling that he had now sufficiently vindicated his authority, relaxed at length his rigour, suffering the unfortunate king, still bare-footed, and in his linen garment, to be brought into his presence, on the fourth day of his penance.

"The scene, as the suppliant king approached the pontiff, must have been singularly striking. The youthful and vigorous Henry, of lofty stature, and commanding features, thus humbling himself before the small, insignificant, and now probably withered, figure of Gregory VII. must have afforded a striking type of that abasement of physical before moral power,—of the sword before the crozier,—which the great struggle then in progress was fated to accomplish."—Pp. 174—176.

With this scene we close Mr. Bowden's volumes, not because we have exhausted their interest,—indeed, all along we have rather desired to stimulate than to satisfy the curiosity of our readers,—but because we have in this scene the papal domination at its culminating point; and having followed it thus far, we have a fair place of repose. The remainder of the history is equally interesting; and no one who enters into the spirit of the work will be able to lay it down till he has pursued it to the end.

We may observe, however, that while we have followed but one thread of the history, we have necessarily done injustice both to the volumes before us and to the character of Gregory. Mr. Bowden's book is more than it professes to be; it is as full a general history of the regions connected with the papal power, during the times of which it treats, as one would wish to peruse. There are, especially, some passages of much interest touching the ecclesiastical affairs of this island, while our church was adorned by the learned Lanfranc, and its sceptre was swayed by the Norman conqueror; the only monarch in whom Gregory found a spirit so much resembling his own, and so nearly equal to it, that he felt obliged to assume a bearing towards him somewhat different from his usual haughty assumption of superiority.

With respect to the character and labours of Gregory, though the delivery of the Church from secular thralldom was the master spring of all his movements, his energies were directed with great constancy to the general reformation of the Church; especially to the abolition of simony, and to what he was not singular in those days in considering almost as important, the abrogating the marriage of the clergy. The opposition which he met with in the latter object is very instructive, and is valuable even in a polemical sense; since it tends to show how long it was before a rule of man's devising *against the spirit*, and *almost against the letter*, of the sacred Scripture, could find a general acceptance in the western Church, though all the energies of the pope were directed to its establishment. The evils, however, which in some cases had arisen out of the abuse of the freedom allowed by the primitive church, as distinguished from the Roman medieval church, may tend somewhat to modify our feelings

of indignation against the tyranny of the rule of celibacy and its supporters; take as an instance the following passage. (Vol. II. p. 31.)

“The archbishop of Rouen, when endeavouring to enforce the prescribed celibacy among his clergy, was pelted with stones, and compelled to secure his safety by flight. Nor was this extraordinary; for it seems the system of clerical marriage was so completely established and recognized in Normandy, that churches had become property heritable by the sons, and even by the daughters, of the clergy who enjoyed them. And this fact may be taken as an indication of the general condition of the Gallican church, in which the process of an unholy secularization had made yet further advances than in her German sister.”—Vol. II. pp. 30, 31.

The personal character of Gregory, as displayed in these volumes, is one of many excellencies, and of a greatness scarcely surpassed: even his faults being such as we usually associate with great men, or at least admit to be not inconsistent with their character. But it is more important to note that he seems to have been really a pious man, and towards his God humble, though haughty, and at times tyrannical, to his fellow creatures. Still it was ever his office and his order, not himself, that domineered; a modification of conduct in which, indeed, there is almost always much self-deception, and under which an overweening personal pride often clokes itself: still, as a cloak, it is one which we may not always presume to tear off so rudely and uncharitably, as we are too much in the habit of doing.

Whenever the real sinews of controversy with Rome shall be strained to the utmost, it is such works as that which we now close, which must afford the polemical *history*: as it is the theological works which present, not the blackest, but the truest view of the doctrines of Rome, which afford the polemical *theology*. Yet there are purposes which *must* be consulted, and which no wise or good man will wish to forget, which require more naked,—still absolutely true, and effectually learned, yet more naked—and startling statements of the corruptions of Rome, in doctrine, in discipline, and in character. The history of our own queen Elizabeth declares, loudly enough, that the principles of Hildebrand touching the temporal supremacy of the Pope, in its most exaggerated form, and most tyrannical application, were accepted as true, and asserted as binding many centuries after; and we have the voice of Rome, asserting her own unchangeableness, to assure us that we can never be free from the recurrence of a like monstrous tyranny, except in her want of power. So, again, we have instances of persecution at which the blood runs cold, perpetrated not here and there only, and now and then, but in so many places, and at so many times, as to show that blood is congenial to the Romish appetite, and murder, in some form or other, accordant with her spirit. The soil of Spain,

of Germany, of France, of the Netherlands, of America, of Ireland, of our own England, has drunk a fearful draught at her hands of the blood of their sons : and while that blood cries aloud to the Lord for vengeance, it will not suffer us to be ignorant of the real spirit of the stepdame, rather than the mother, from whose cruel embraces we have been delivered by the good providence of God. Her unchangeable genius in all times makes the records of these things true and legitimate controversy against Rome : we say, therefore, let us have them abundantly, and most plainly and strongly expressed,—only with unimpeachable veracity. We admit that the individual papist of our own day is left free, as far as any authoritative decree is concerned, to disclaim such things as the pope's temporal supremacy, and the use of racks and flames. But this affects not our argument. The spirit has been every where embodied by Rome *the unchangeable* : and it would be poor philosophy indeed to believe occasional denials, called for by accidental circumstances, in opposition to a spirit which has hitherto manifested itself, whenever and wherever it could.

The Queen Dowager's Visit to Kirkby Lonsdale. Kirkby Lonsdale : Foster. 1840. Pp. 24.

WE apprehend that, of all men living, a monthly reviewer is the person who will most cordially assent to the apothegm, that a great book is a great evil. In the present condition of society, when men, women, and children all make books ; when the teeming press has its daily *litter* of volumes ; when publications of all descriptions, good, bad, and indifferent,—upon all conceivable and inconceivable subjects,—are poured forth in a still-beginning, never-ending torrent ; what is to become of the unhappy critic, who, being forced, as it were, to read and review against time, in order that he may keep up with the rapid stream of literature, is compelled to plod, before the month's end, through some ponderous work in quarto, which he feels himself bound in conscience to read through, if it be only for the purpose of assuring the public that it is unreadable ?

For ourselves, we freely confess that we are never so much disposed to dip our pens in gall instead of ink, as when we proceed to pass judgment on a *lengthy* tome ; and never are we so inclined to take up the laudatory strain,—never is our natural acidity so neutralized,—as when we find an author who says what he has to say within the compass of a few pages.

With such pleasant feelings we should have approached the little volume which stands at the head of this article, even if it had possessed fewer claims on our notice than are implied in its connexion with the name of one whom every true Englishman reveres and loves—the *good* Queen Adelaide. But we were doomed to disap-

pointment ; for although the work in question professes to be drawn up as "a permanent record, in minute detail," for the benefit of "future generations," that record and those details are *not* for the most part devoted to her Majesty, but to Miss Roper, the landlady of the Kirkby Lonsdale Hotel, and to the Rev. W. Carus Wilson, who, by the very prominent position in which he seems to have been placed, is no doubt the clergyman of the parish ; at least, if he be not, we are at a loss to conceive what he had to do with the business.

Under these circumstances, we must take leave to doubt that either the "reverend gentleman," or the "considerate landlady," were themselves the authors of the statement under review, although we understand that the reverse has been very confidently asserted in the north,—probably because the anonymous author was evidently an eyewitness of the facts recorded. Certainly there are allusions to "impracticable and perplexing delicacies," and details about Lillymere char, "beautiful fish, above two pounds weight each," that might seem to emanate from the fair hostess of the Kirkby Lonsdale Hotel ; and on the other hand, there occurs a passage, in the very next sentence, about American "lesson-books," which might be fairly presumed to have an origin clerical rather than culinary ; but, like Junius, the writer has wrapped himself, or herself, in so much obscurity, that there seems little probability of his or her identity being discovered. For our own parts, we are (as we have said) disposed to doubt that the work before us has either emanated from Miss Roper or Mr. Wilson.

Of the lady's literary acquirements we are unable to speak, but no doubt they are respectable. Mr. Wilson is better known : he is or was the editor of a monthly magazine for children, (a work, by the way, whose contents have often appeared to us as singularly objectionable,) and he is the author of a volume upon cheap churches, which we hold to be an exceedingly valuable publication, seeing that it affords examples of almost every thing which a church builder should—*avoid*.*

Such being the case, we are convinced that nothing but a spirit of illnature could have attributed to either of these very worthy persons the authorship of such a passage as the following.

After giving a minute account of the manner in which the royal *cortège* entered Kirkby Lonsdale,—how dense the crowd was,—how "the excellent brass band continued playing in front of the hotel [we trust her Majesty's apartments were at the back of it] the *whole* of the evening, as well as the next morning," &c. &c. the writer proceeds thus :—

"And here I cannot help making special mention of the beneficial

* It is mentioned in the little book under review, with great apparent satisfaction, and as a thing to be imitated, that a church has been built at Holme to hold 500 persons, at an expense of 750*l*. We wonder how long it will last.

influence, in a moral point of view, which the example of our most gracious Majesty is calculated to afford. [Here comes out the clergyman.] It is true, that no pains were spared to effect the most comfortable accommodation at the hotel, [here comes out the landlady,] and it is equally true that no substantial comfort was wanting. But still, after all, it was not what royalty is accustomed to in palaces, nor what would be met with at some halting places in the royal progress. It was impossible that so large a party could be accommodated as the considerate landlady of the hotel could have wished; and concluding that some of the rooms would have been deemed scarcely good enough, arrangements were made for the better accommodation of some of the party in the town. There is many a subject, indeed, who would have shown dissatisfaction, and who deems it needful to uphold his dignity by the airs he gives himself, and the difficulty with which he chooses to be pleased; but a Queen of England, while she manifested the tenderest anxiety for the comfort of her attendants, and would herself see the rooms provided for them, was pleased, in the most cheerful and contented manner, to express her entire satisfaction."—Pp. 10, 11.

All this we can understand, and fully appreciate her Majesty's kindness and condescension. But mark the sequel.

"There is many a subject, too, [continues the moralist,] who would spurn the idea of travelling through the country without securing *within themselves* their wonted luxuries."

"Luxuries within themselves!" what manner of luxuries be they? A good breakfast?—No. A well-cooked dinner?—No. A hot supper?—No, gentle reader, no no. They are "a man cook, linen, &c. &c."!

"But [continues the writer before us]—but, [that is, while subjects are securing their linen and men cooks within themselves] a Queen of England, while blest with the choicest of all enjoyments, namely, that of a contented spirit and simple habits, was pleased to enhance her own gratification" . . .

By doing what, think you?

"By throwing her provisions into the hands of strangers."

Was there ever such a thing heard of? Just fancy the portrait presented to us by this anonymous libeller. The assertion amounts to neither more nor less than this, that her Majesty, Queen Adelaide, not content with tossing about her victuals, actually enhanced her own gratification by throwing them into the hands of people (smartly dressed people, no doubt) whom she had never set eyes upon in her life before! We will pledge our existence it is all a calumny; and we cannot forbear expressing our opinions that Miss Roper and Mr. Wilson were cruelly maligned when it was suggested that either of them produced the work in question. Nay, we will go further, and say that we are convinced it is not even a *joint* production, in spite

of the odd collection of contiguous sentences about fish * and lesson-books, and a prayer for the royal family, to the "Amen" of which succeeds a note announcing the fact that "the scarlet cloth with which the passages of the hotel were covered has since been made by the ladies of the town into petticoats!"—We sincerely hope that the fair wearers found them comfortable during the late severe weather.

Our readers will, by this time, have had enough of the publication under review; but, for all that, we strongly recommend them to buy it: in a few years it will sell for much money, and be a great bibliomaniacal rarity, for it is the only work that has hitherto passed under our critical eye, which is at all worthy to be compared with that never-to-be-forgotten, and now, alas! that scarcest of tomes—"The Lord Mayor's Visit to Oxford,"—a work which an eccentric nobleman, lately deceased, looked upon as the choicest treasure in his library,—which he caused to be bound in asses' skin, and inscribed with the following couplet,

" Subject, substance, spirit, skin,
Ass without, and ass within."

And now to say a few words seriously. Whatever may be the amount of nonsensical trash contained in the book we have been quoting, it is a witness, and no doubt a faithful witness, that in the north, as well as in every other district of the kingdom through which she passed, Queen Adelaide was found to be in possession of the hearts of the people. Despite of her Majesty's known and oft-repeated desire to remain unnoticed,—despite of her steady refusal to receive addresses, or take any part in public,—despite of all the disaffection and treasonable doctrines which have been so zealously inculcated throughout the country,—despite of the atrocious attacks upon her in the ministerial journals, and the misrepresentation of her motives by the Whig party generally,—wherever she appeared, whether in an obscure country village, or in a great manufacturing town, her presence was the signal for the most enthusiastic, and, in many instances, the most refined and touching instances of loyalty.

And why was this? Not, assuredly, because there was any thing peculiarly striking in her Majesty's address or personal appearance; for, alas! she was at that time an invalid travelling for the recovery of health; and it is notorious, that, so far from using any of the arts by which those in exalted stations are wont to gain for themselves a momentary popularity, Queen Adelaide takes the opposite extreme, and almost shrinks from receiving the common homage that is due to her. Why, then, was her Majesty's progress from one end of the

* We observe that it is stated that they " (the fish) were shown to the royal party before they were dressed." We must take leave to say that this proceeding appears to us a most unseemly intrusion on the Royal toilette.

kingdom to the other an uninterrupted demonstration of the people's affection and good will? It was because there are ancient feelings of loyalty which still linger in the breasts of our countrymen, and which an occasion such as that to which we allude called forth. It was because English men and English women had long seen in her Majesty's character virtues which they had never failed to appreciate; and, despite of the rude, rebellious spirit of the times, their hearts burned within them when she appeared before them. They had seen her, during the seven years in which she was Queen consort, endeavouring steadily to make her court what a court *ought* to be; they had seen her, through good report and bad report, the steady friend of Church and State; they had seen her exemplary conduct in all the domestic relations of life, and that under peculiar trials and difficulties. Above all, they remembered her discharge of her conjugal duties, and her ministrations by King William's dying bed. And now that she has retired into voluntary seclusion, they had still the proof that she identifies herself in all things with the welfare of this country; and they failed not to admire and appreciate the manner in which (while scrupulously avoiding every act which could give her political importance) she becomes the foremost patroness of every work of piety and Christian love.

Such, we say, were the causes that made Queen Adelaide's progress through the country what it was. But great as were the people's obligations to her heretofore, she never conferred on them a greater than when she became the unconscious means of eliciting the fact that the spirit of ancient loyalty has not utterly disappeared. While one spark of it remains, it were a sin to despond.

God grant that those whose office it is to teach the people their duty may not be slack to avail themselves of a fact so cheering, and so unexpectedly brought to light! There is even yet a hope that the monarchy may be saved, and with it the most precious things of Church and State.

Scriptural Principles, as applicable to Religious Societies. By
 WALTER FARQUHAR HOOK, D.D. *Vicar of Leeds, and Chaplain*
in Ordinary to Her Majesty. London. Rivingtons. Second
 Edition. Pp. 12.

HE must be a very superficial observer, and a more superficial thinker, who requires a long induction of facts to prove, that the subject of religious societies is one which, at this period, affects most materially the well-being of the Church of England. From various causes, whose origin and influence we may at some future time investigate, these societies have become the centres, around which the

religious controversy of the age revolves. Under this impression, we are convinced that the enunciation of a principle, in which all conscientious and peace-loving Churchmen might agree for the formation of such societies, is one of the greatest boons which could have been bestowed upon us. It is gratifying, though not surprising, that this boon should have come from one, to whom English Churchmen must ever owe a debt of gratitude: for Dr. Hook's most opportune pamphlet affords the desideratum so long felt, conveyed, it need scarcely be said, in a manner at once clear, cogent, and scriptural.

What we propose, therefore, in this review, is to state the principles upon which Dr. Hook demonstrates that religious societies should be conducted, and to answer one or two objections which rash or ignorant men may advance against the plan propounded:—we shall then apply this test to several societies already established, and conclude with an appeal to English Churchmen, to rally round those which will best bear the test applied to them.

No Churchman, it is presumed, whose opinion is worth consideration, will except to our author when he says:—

“The Church itself is the proper channel for the circulation of the Bible and Prayer-book, for the establishment of missions, and the erection of sanctuaries, the Church acting under her Bishops, and by her representatives in synod.”—P. 1.

This doubtless would be the best, because the most orthodox, way of proceeding, and would give us societies something similar to the American Domestic and Foreign Missionary Society, or the Scottish Episcopal Church Society. If, indeed, the members of the convocation which should institute such societies were not unanimous on the subject,—a supposition, by the way, which we have no ground for making, when we consider that all the Bishops, and the great bulk of the parochial clergy, already unanimously support various societies which, as we shall prove presently, are the best substitutes for the committees of the convocation,—still, the decision of the majority would bind the minority, and the regulations thus agreed upon would be promulgated in the name, and by the authority of, the Church. So that for certain societies to argue, that because they may now possess a larger share numerically of episcopal sanction, than a society possibly might do even were it instituted in convocation, they are *on that account* to be considered Church societies, is obviously an argument wide of the question, and one which rests upon a very clumsy fallacy.

But honest men, when they cannot obtain the system best suited to their purposes, as is the case here, from the fact of convocations having long been suspended, or rather rendered inoperative, still feel themselves obliged to select that mode of operation, which, under all the circumstances of the case, and in comparison with other agency, may be considered the best. Under present circumstances, therefore, how should Churchmen act? In the first place, says our

author, "*we may lay it down as a principle that we ought not to support any society which has a tendency, direct or indirect, to infringe upon the unity of the Church.*" Now, to expect," as the Doctor proceeds to say,—

"From an heterogeneous mass of lukewarm friends and open adversaries—of professing Churchmen and avowed Dissenters—of enthusiasts furious in their zeal, and cold calculating politicians—from a combination formed by an unholy and unhallowed mixture of the orthodox with heretics—of those who adore and those who blaspheme the blessed Trinity, the one and only God—to expect from such materials as these to distil the pure blessing of Christian unity and concord, this has by experience been found to be a hope as wild and vain as that which led his dupes of old to look for gold in the crucible of the alchymist. Such it has been found to be, and so it must be; for the Scriptures, in speaking of unity, refer not merely to one Spirit, but to one body also. 'There is,' saith the Holy Ghost by the Apostle Paul, (Ephesians iv. 4,) '*one body* and one Spirit, even as ye are called in one hope of your calling.' Again, in the Epistle to the Romans, (xii. 5,) '*We being many are one body* in Christ.' And again to the Corinthians, (1 Cor. x. 17,) '*We being many are one bread and one body.*' And what that body is we are told in the Epistle to the Ephesians, (i. 22, 23,) '*Christ is head over all things to the Church which is his body, the fulness of him that filleth all in all.*'"—P. 5.

Our author then shows that if the Church be a body, its unity must be promoted, which, of course, can only be done by deference to its laws or canons, and by obedience to its constituted authorities. Those who separate from this body and resist its authority are evidently those brethren that walk disorderly, and from whom the Apostle exhorts us to withdraw ourselves. (2 Thess. iii. 6.)

From premises such as these, which no Churchman will gainsay, Dr. Hook draws the following conclusion, which may be considered the first canon in the formation of religious societies,—"*An institution worthy of a Churchman's support should be confined exclusively to members of the Church.*"—P. 9.

And who can doubt that this is a scriptural principle? Does not Scripture tell us to avoid those who cause divisions in *the body*? and therefore, does it not forbid us, by implication, to associate with them in any matter, in which the alliance must lead weaker brethren to imagine that all creeds, however opposed to each other, are alike; and that the *one* faith and *one* body so laboriously, so to speak, enunciated in holy Scripture, are mere figures of speech, and may mean either nothing at all, or only just so much as individual prejudice may think fit to allow? Is not this canon also in complete accordance with the teaching of antiquity? If, indeed, there ever was a truth, to which the celebrated and incontrovertible rule of Vincentius might be safely applied, it is this. Without exception every father of the Church has forbidden all intercourse on religious

matters with persons who were not members of Christ's body, and who denied the efficacy of the *αἰσθητὰ* of the visible church. Take, for instance, the testimony of St. Cyprian, whose opinions with many will command attention, if not from their own intrinsic merit and high antiquity, at least from the deserved eulogium passed upon them by the *historian* (?) Milner, who candidly admits, "that whosoever feels a desire to serve God in the most arduous and most important of all professions, may profitably, next after the study of the sacred records, give days and nights to Cyprian's writings."* Let us repeat, take the testimony of this most eminent saint of the western church. The following passage shows, who in that early age were considered separated from the one body we have before spoken of:—

"Neque enim Dominus noster Jesus Christus cum in Evangelio suo testaretur, adversarios suos esse eos, qui secum non essent, aliquam speciem hæreseos designavit; sed omnes omnino hæreticos qui secum non essent, et secum non colligentes gregem suam spargerent, adversarios suos esse ostendit, dicens: Qui non est mecum adversum me est: et qui mecum non colligit, spargit. Item beatus Joannes Apostolus nec ipse ullam hæresim, aut schisma discrevit, aut aliquos speciatim separatos posuit, *sed universos qui de Ecclesia exissent, quique contra Ecclesiam facerent, antichristos appellavit.*"†

If it be asked, how the faithful were to act towards such persons, let us turn to the following passage, in his celebrated treatise, *De Unitate Ecclesiæ*.

"*Adversandus est talis atque fugiendus quisque fuerit ab ecclesia separatus. Perversus est ejusmodi, et peccat, et est a semetipso damnatus. An esse sibi cum Christo videtur, qui adversus sacerdotes Christi facit? Quis se a cleri ejus et plebis societate secernit? Arma ille contra ecclesiam portat, contra Dei dispositionem repugnat; hostis altaris, adversus sacrificium Christi rebellis, pro fide perfidus, pro religione sacrilegus,*" &c.

Such also is the teaching of the Church of England, whose doctrine and whose discipline, in part, are founded upon the primitive model, which in her Homilies she pronounces to be the *most holy and godly*. That a Church, therefore, having expressed such an opinion, should allow her children to associate, for religious purposes, with those who repudiate her authority, denounce her orders, ridicule her liturgy, and disbelieve her doctrines,‡ is not to be supposed for an instant, even had she recorded no authoritative injunction, and were quite silent on the subject. But she is not silent. She prays that her members may be delivered from *all* false doctrine, heresy and *schism*,—words, whose extensive application seems to embrace every

* Milner's Church History, vol. i. p. 402. Ed. 1834.

† Ep. lxxvi. Ad Magnum, a layman.

‡ See a late number (Nov. 1840) of the *Eclectic Review*, in which every epithet of abuse and impiety is applied to the Book of Common Prayer.

shade of heterodoxy and dissent. And more than this, it is one of her laws, that,—

“Whosoever shall affirm that the Church of England, by law established under the King’s majesty, is not a pure and apostolical Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not be restored but only by the archbishop, after his repentance and public revocation of this his wicked error.”—(Canon 3.)

Impugners of the public worship of God, of the articles of religion, of the rites and ceremonies, and of the government of the Church of England, as well as the authors of schism, are also declared excommunicate, (Canons 5—9;) while, by the sixty-fifth Canon, ministers are enjoined solemnly to denounce recusants and excommunicates, that others may thereby be *admonished to refrain their company*.

We need not here entertain the question, how far a sentence of *ipso facto* excommunication becomes void by long practical abeyance. Be that as it may, the Canons in question remain authoritative declarations of the mind of the Church of England, which is all that is wanted for our present purpose.

Since, then, the Church of England has even pronounced the excommunication of all who separate from her communion, and forbidden any one to associate with persons excommunicated, Dr. Hook is only speaking the language of the Church, when he says, that a religious institution worthy of a Churchman’s support should be confined exclusively to the members of the Church.

But is this a rule which admits of no exception? As regards religious societies, the only subject, be it remembered, with which his pamphlet is concerned, the canon does apply, we think, universally, or universally in existing cases, or such as are at all likely to exist. But in associations which are not professedly for religious purposes, or rather for objects, in which matters of faith or the doctrines of the church are not brought under discussion, and where individuals meet not as the representatives of religious opinions, but as citizens,—these are circumstances in which the rule will admit of an exception; as Dr. Hook, in the spirit of genuine charity, admits,—

“To treat all persons, sects, denominations, and parties, with toleration, forbearance, and respect; to be courteous, benevolent, and kindly affectioned towards those who differ from us; and in the bestowal of our alms (while we have especial regard to those that are of the household of faith) to relieve Samaritan and Gentile, as well as the elect,—these are duties which will, I trust, always be enforced from the pulpits of the Church of England.”—P. 5.

To such associations as these, therefore, this principle does not apply; so that, when persons argue that there is a manifest inconsistency in attending a meeting for the relief of the distressed, composed

of all denominations, and yet refusing to attend a similarly constituted meeting when convened for religious purposes, they present us, indeed, with a seeming difficulty, but one through which, we think, a practical man will soon see his way. Albeit almsgiving is a function—and a noble one—of the Church, she does not claim it as exclusively hers. She cannot deny the right or the power of “a heathen or a publican” to give alms also, if he will. She does not seek to discourage him from doing so. She compromises no part of her charter in allowing his cooperation. How different is this from cases, where, if she admit that cooperation, she admits that she has not the sole legitimate charge of Christ’s religion,—when the cooperation necessarily involves fellowship, and is felt and proclaimed as doing so!

In the case, too, of parochial schools, where the Clergyman of the parish presides, this rule also meets with an exception in the contributions received from dissenters for the education of their children,—provided of course, they are taught with the rest the distinctive doctrines of the Church as developed in the Catechism. But surely this is very different from an association, where the distinctive doctrines of the Church are purposely excluded, to make way for “vague inoperative generalities;” nay, where even prayer to God may not be offered, lest the name of our Divine Redeemer should offend the conscientious scruples of the Socinian heretic;* and where it may be added, dissenters, as dissenters, are allowed place and influence equal with Churchmen.† Here, then, is another exception to the canon, if exception it can be called, though in our opinion it is a most stringent application of it. Let us now proceed to our author’s second canon:—

“But now comes another question. Admitting that we are to unite for religious purposes with Churchmen only,—are laymen by themselves, or laymen assisted by deacons or presbyters, competent to organize a religious society? And on the authority of the text before quoted, ‘Obey them that have the rule over you,’ we give the answer in the negative.”—P. 9.

And no doubt the answer is a correct one. If episcopacy be, as most Churchmen believe, of divine institution,—if to do nothing

* It is an awful fact, that such is the case in every meeting of the Bible Society. See Mr. Percival’s admirable tract, “Why am I not a Member of the Bible Society?” If out of print, it should be republished and widely circulated.

† Before, indeed, any use can be made of such an argument, the parochial school must be shown to be a kind of “University College,” which the author of “My Life, by an ex-Dissenter,” (Fraser,) justly designates an establishment in which the prelate and the dissenter sit together, and where several of the professors are dissenting teachers;” a combination which he declares to be “the triumph of faction over the protestant hereditary institution of the country, and a confusion of names, sects, opinions, and principles, injurious to the establishment, degrading to religion, and in opposition to the sound doctrines and convictions of wise and good men.” Such is the unconscious testimony frequently borne, by very unwilling witnesses, to the truth,—for our readers must not suppose that we coincide with the general sentiments of this author. He is, indeed, an *ex-dissenter*; but his errors lie too deep to be handled in a note.

χωρὶς ἐπίσκοπου, be one of the most ancient of the Church's rules,—and the doctrine—no bishop, no Church, a prominent feature of her teaching,—it is plain that, as no presbyter or deacon can statedly perform any public religious act without the Bishop's license, those orders cannot form themselves into a religious society without similar sanction. And as the laity are under the presbyter, as the presbyters are under the Bishop, they are also incompetent to organise such a society. At any rate, it must be allowed, that a religious society has the strongest claim to a Churchman's support, which is under the *superintendence* of the Bishops, assisted by the presbytery. This is clearly the nearest approach which, under existing circumstances, can be made to the divine constitution of the Church itself.

When, however, Dr. Hook speaks of episcopal superintendence as being necessary to the formation of a Church Society, he must not be supposed as meaning that the sanction of any bishop will suffice. To use the author's own words—

“It is not the sanction of *a* bishop, or the sanction of two or three bishops that will suffice, but the sanction of *the* bishop, the diocesan.”

This is so obvious a truth to those who are at all conversant with the declarations of Scripture, and the teaching of the church, that we do not think it necessary to prove what is as much an axiom in theology, as that the whole is greater than its part, or that two right lines cannot enclose a space, are axioms in geometry. Nor was there any point of ecclesiastical discipline more tenaciously insisted upon by our own reformers, who in the tenth of the thirteen original articles drawn up in the reign of Henry VIII., which are the basis of our present articles, declared—

“Et quod nullus ad Ecclesiæ ministerium vocatus, etiamsi episcopus sit sive Romanus sive quicumque alius, hoc sibi jure divino vindicari possit, ut publice docere, sacramenta ministrare, vel ullam aliam ecclesiasticam functionem in aliena diocesi aut parochia exercere valeat; hoc est, nec *episcopus* in alterius episcopi diocesi, nec *parochus* in alterius parochia.”*

This was evidently striking at the root of one of the most dangerous innovations of Popery, without whose extirpation the Reformation could not have proceeded. Even now, this is the chief ground of objection against the mission of the Romish Priests in England. This canon, therefore, of Dr. Hook's is one to which we presume none but a Romanist would demur.

* See Jenkyn's edition of Cranmer, Vol. IV. Ap. p. 286. This appears to have been the universal custom of the English Church. In Archbishop Theodore's Canons, A.D. 673, it is enjoined, that no bishop invade the parish of another, but be content with the government of the people committed to him. Wulfred's Canons, A.D. 816, enjoin the same rule, and speak of it as “a custom found in old times by tradition from ancient fathers.” Similar charge is also given to the priests. Johnson's Canons, Vol. I. For the judgment of the primitive church, see Canons Apost. XIV. XV. Cotelierus, tom. i. p. 377. Ed. 1672.

"But bishops [truly observes our author] are only like ourselves, fallible men; and therefore we are not to suppose that the converse of this proposition must be true, that because no society, except such as has the diocesan at its head, can be worthy of a churchman's support; therefore every society which *has* a diocesan's sanction, must have a claim upon each inhabitant of that diocese. The church defers to her bishops as the executive power, but she does not regard them as irresponsible, or infallible, or despotic. She does not intend that they should transgress scripture, and lord it over God's heritage. To them, as well as to us, the principles of the church are to be a guide, and they, like ourselves, may err occasionally in the application of those principles. And in deciding whether a society is conducted on church principles, it is not to the diocesan, but to the society itself that we are to refer. And the question is not merely whether the diocesan belongs to it, but also whether the society places the diocesan in his right position. We are to vindicate the rights of the diocesan, even though this diocesan did himself neglect them, for these rights pertain not to him personally, but to the church. We are, therefore, to ascertain whether he is recognized by the society *as* the diocesan,—as the spiritual ruler presiding *of right* over the society,—so recognized *as* that, if he refused to sanction its proceedings, it would retire from the field."—P. 11.

To charge, indeed, a churchman, whether lay or clerical, with canonical disobedience, for not joining a society which the diocesan sanctions, not as the diocesan, is a charge as weak as it is wicked; weak because it is not founded in reason—and wicked because it imputes a crime which has never been committed. The truth is, that, on old primitive principles, a bishop should, in very extreme cases only, perform any public religious act without the advice and cooperation of the presbyters who are under his license, in his stead, and as his delegates. That this is a rule which the Church Catholic and the Church of England have always enforced, is demonstrated in a masterly pamphlet which has lately been published under the title of "*Presbyterian Rights Asserted*;" a publication which we recommend to the attentive perusal of our readers. Now, if this be so, if bishops should not act without the advice of their presbyters, what advice can be more naturally sought, now that deans and chapters are looked upon as mere ornamental bodies, not as assessors to the bishop, as originally intended; what advice, we repeat, can be more natural than that of the incumbent into whose parish the bishop is desirous to extend mere patronage? If that patronage be given against the humble but earnest and conscientious entreaty of the parish priest,—provided, of course, that canonical obedience cannot be enforced,—it is easy to see, that when the parochial clergyman refuses, from conscientious scruples, to cooperate, that he is not the aggressor, but the sufferer. In plain words, canonical obedience is only due in things "*lawful and honest*;" when, therefore, a society is formed against the laws of the

church, it is no breach of that obedience to refuse our support even though the bishop be one of its members. Besides, is not the parish priest who resides amongst his people likely to know best what society is most desirable to be introduced into his parish; and in such a case is not his experience to be cared for, and his remonstrance respected? This mutual conference between the bishop and the presbyter is also most consonant with the custom of convocation, the proper source, as we have seen, of religious societies; for, according to Blackstone,—

“The convocation or ecclesiastical synod in England differs considerably from the synods of other Christian kingdoms: *those consisting wholly of bishops*; whereas with us the convocation is the miniature of a parliament, wherein the archbishop presides with regal state; the upper house of bishops represents the house of Lords, and the lower house, *composed of representatives of the several dioceses at large, and of each particular chapter therein*, represents the house of Commons.”—Vol. I. p. 280.

Having thus enunciated the principles upon which those religious societies should be organized to which churchmen can safely and consistently unite themselves; and having noticed a few of the objections most commonly, and we may venture to say, most weakly urged against such reasoning; we will proceed, as we proposed, to apply those principles to the most prominent of those societies which now loudly solicit the support of churchmen. In doing this, we shall of course speak of them as they are *at present constituted*: to refer to their past position is obviously irrelevant. Nay, is it charitable, is it honest, for persons to be constantly taunting societies which they profess to support, with some unavoidable deficiency, which, though visible during the earlier years of their existence, has been supplied a century ago? This is just the kind of sophistry used by unfair Romanists against our reformers, who, because once infected with Romish error, are denied any place for recantation

Now, on referring to the constitution of the *five* following societies: viz. the Society for the Promotion of Christian Knowledge, (1698,) the Society for the Propagation of the Gospel in Foreign Parts, (1701,) the National Society for the Education of the Poor on the principles of the Established Church, (1811,) the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, (1818,) and the Society for Promoting the Employment of additional Curates in populous places; it will be found that they all possess the conditions here required. In the first place, they consist exclusively of churchmen; and in one case a distinct avowal of churchmanship is required from all, except, (and we call attention to the exception as involving a very important principle,) the bishops, before they can become members. In the second place, these societies are under the *superintendence* of all the bishops and the great body of the parochial clergy. Hence the first of these provisions excludes

sectaries, and the second prevents that intrusion into another's sphere of ministerial labours, which never takes place without violating the rules of the church, and producing disunion. These five societies, therefore, may be considered as church societies. It will be seen in the sequel that they are *the* church societies.

In applying the same test to several other societies, the first which we shall mention is "the British and Foreign Bible Society," whose constitution and design cannot be more fairly stated than in the words of its historian and panegyrist, Mr. Owen, not of course the founder of socialism. The meeting at which the Society in question was established,—a meeting at which, neither in the resolutions adopted, nor in the speeches made, is there the most remote allusion to the Church or clergy, and where the chief agents were avowed dissenters,—this first meeting of the Bible Society is thus described by Mr. Owen, who in alluding to his emotions on rising to speak on this occasion, observes, that—

"Surrounded by a multitude of Christians, whose *doctrinal and ritual differences* had for ages kept them *asunder*, and who had been taught to regard each other with a sort of *pious estrangement*, or rather of *consecrated hostility*; and reflecting on the object and the end which had brought them so harmoniously together, he felt an impression The scene was *new*: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have *waged in concert* against the common enemy. To the author it appeared to indicate the dawn of a new era in christendom; and to portend something like the return of those auspicious days when the multitude of them that believed were of one heart and one soul."*

Of a truth the scene *was new*: it was the dawn of a new era in christendom—the dawn of a miserable syncretism, one of the greatest enemies the church of Christ has ever had. Well would it have been if the pious estrangement, and the consecrated hostility of which Mr. Owen speaks, had ever continued. Alas! there are such men as Mr. Owen of the Bible Society who have done their part, most unconsciously we cheerfully admit, in paving the way for Mr. Owen the socialist.

From this description of its economy and design, it is plain that the society in question, will not bear the first test: so far from being composed exclusively of churchmen, it admits "a multitude of Christians, whose doctrinal and ritual *differences* had for ages kept them *asunder*;" a pretty strong proof that there was some good cause for the separation. Quod primum, verum. ἡθὴ ἀρχαῖα κραισίτω.

It is true that several bishops and presbyters belong to this society, and even possess places of honour in it *as of right*. But

* See Vol. I. p. 44 of the History of the Origin and first Ten Years of the British and Foreign Bible Society. By the Rev. John Owen, M.A. one of the Secretaries. London, Seeley, 1816.

what right? Simply that of ministers, which is accorded, equally with them, to the dissenting claimants of the office.* Hence this society is not founded on church principles, and therefore is unworthy of a churchman's support.

A similar result will be obtained from the application of this test to the "Religious Tract Society," the "Naval and Military Bible Society;" in a word, to all the societies in which dissenters and churchmen are amalgamated for religious purposes.

In proceeding to what is commonly called "the Church Missionary Society," it is admitted, while the first test will hold good, all its members being churchmen, at least in England,—though it is to be lamented that in its operations abroad it is careless of this distinction, and assimilates to the principles of the Bible Society,†—it is notorious that the other conditions are not found; for, though several bishops and numerous presbyters are amongst its members, still, as in the societies just alluded to, they do not *preside as of right* over its proceedings. And so it is with "the Pastoral Aid Society;" nay, we lately read an account of a meeting of this society, at which a layman presided in the presence of the vicar of the parish in which the meeting was held.

It is evident, therefore, that the last-mentioned societies, not bearing the application of the test which we have before shown to be scriptural and catholic, are not worthy of a churchman's support.

But, besides all this, there are several serious defects in the operation of these societies which no consistent churchman can tolerate. The Bible Society, for instance, attempts to evangelize the heathen with the aid of the Bible only, a scheme obviously opposed to the Bible itself.‡ The Missionary Society also, though it calls itself a Church Society, not only, as we have said, associates with dissenters abroad, but, even where it professes to carry out the government of the church, only does so partially. It sends out presbyters alone without a bishop; and even where there are bishops, as in India and our colonies, and the Eastern Churches, its agents are not necessarily placed under episcopal control; so that, for most *practical* purposes—its operations being entirely *foreign*,—it is a mere *presbyterian association*.§ But the "Pastoral Aid Society" proceeds a step further: not only does it act without bishops, as such, but it sets itself above all episcopal judgment or jurisdiction. Unless the clergyman proposed is "*spiritually minded to their own satisfaction*," it is of no avail how many bishops may have certified in his favour;

* Every minister of the gospel of every denomination is *ex officio*, a V. P. of the Bible Society.

† See Beaven on the intercourse between the Church of England and the Churches in the East, &c. reviewed in our last number.

‡ See Dr. Pusey's Sermons, "the Church the Converter of the Heathen."

§ Graver charges might be brought against this society. If the statements in the Colonial Gazette are untrue, why have they not been authoritatively contradicted? See a Tract called the Church Missionary Society. London, Stewart and Murray. 1840.

the ultra-episcopal synod will not make a grant. The dishonesty of this society and its "shabby" proceedings have been so ably exposed by Dr. Molesworth, that we need not do more than advise a careful perusal of his admirable letter to the Bishop of Chester on the subject, another edition of which has just appeared, with an excellent preface, in which the doctor completely nullifies the justification which has been attempted by the partizans of the Pastoral Aid Society, grounded on the practice of the Society for the Propagation of the Gospel.*

But there is another argument against these pseudo Church Societies, which is conclusive in itself, and might have been urged in the first instance, had we not been desirous to meet their supporters on the ground they are wont to suppose impregnable—they are *unnecessary*. The other societies which we have seen answer every test applied have long since forestalled them. If, for instance, we wish to supply our people at home with bibles, prayer books, homilies, religious tracts, &c., the Christian Knowledge Society, the oldest religious society in England, be it remembered, has machinery fully competent to make this provision to any extent, without the aid either of its professed *rival*,† the Bible Society, the Religious Tract Society, or the Prayer Book and Homily Society. If, again, we wish to build schools and provide schoolmasters for the children of the poor, the National Society is at hand for the purpose. The Church of England, in this department of her duty, (to quote a passage from the Society's last excellent and most cheering report, the production of that able and consistent churchman, the Rev. John Sinclair,.)—

"Has recourse, as regards the poorer members of the community, to the agency of the National Society, which was for this purpose incorporated by the crown. Thus accredited by the temporal head of the Church as the instrument of popular education, including in

* The constitution of the two societies are thus compared :—

"1. The Society for the Propagation of the Gospel is a *Church Society incorporated by charter* for the *express purposes* which it fulfils. The Pastoral Aid Society is *not*.

"2. The S. P. G. is a society under *Church government*, the *whole* bench of bishops. The P. A. S. not only is not, but, in the rule in question, is *objected against* by the *majority* of the bishops.

"3. The S. P. G. does not *invade* the incumbent's province, but is usually itself in the *place* of the incumbent; *appointing* the missionary to the *district*, not sending him into *another* man's district. It is, by 'the *order of the Church*,' *appointed* to perform (as to this matter) in the *Colonies*, that which, by the *same* order, is the *incumbent's* province *here*. The P. A. S. *assumes* the responsibility, and *invades* the *right* which the 'order of the Church' vests in the *incumbent*.

"4. The S. P. G. does not *pretend* to give an incumbent the nomination, &c., and yet retain a *veto*, which in *practice* transfers it to the Society. It *openly* claims the appointment. The P. A. S. does the reverse; *promises* the appointment to the incumbent, but by its *veto* practically denies it to him.

"5. The S. P. G. is under the *necessity* of making the inquiry; for it *sends* the missionary from *this* country to a *distance*, where (even if it were a case of an incumbent) the incumbent *could* not make the inquiry himself. The P. A. S. is under *no* such *necessity*, but *needlessly* arrogates to itself the province of the incumbent, who is both *bound* and *able* to make the inquiry himself."—*Preface*, p. viii.

† See Owen's History of the Bible Society.

its committee of management all the higher ecclesiastical authorities, and practically regulated by them in all its proceedings, the Society may, with strict propriety, be regarded as the organ of the Church in the great work of training up the children of the poor in the way they should go."—P. 2.

Do we, again, wish to collect money for building and endowing churches, an Incorporated Society is ready to receive funds for that very object. Or are we anxious to afford the aid which will be most, nay, alone efficient—*clerical* aid to parishes where the livings, as is too generally the case, are too poor to allow the incumbent to pay a curate himself, the Additional Curates' Society is most anxious to take charge of any sum subscribed for the purpose; allowing, be it remembered, the incumbent to select his own coadjutor, and not wishing to force upon him a clergyman of peculiar or party views.

Such, then, is our unexceptionable machinery for the domestic purposes of the church. And if our desire is, as it ought to be, to extend the blessings of Christianity beyond our own island, there is the Society for the Propagation of the Gospel, ripe in the experience of a century and a half, ready to carry out the *church in its integrity*, (not in conflicting fragments,) not only to our own colonies and dependencies, which, of course, have the first claim upon the bounty of English churchmen, but into every corner of the earth. But let us hear the words of the venerable Society herself.

"The Society will persevere, to the utmost extent of its means, in aiding the colonies to supply their own spiritual wants; and, when necessary, it will strive to excite a sense of such wants, where at present they are not felt. It will try to avail itself of the opening for Missionary labours among the heathen, which is already visible in India, and which is anxiously looked for in China and in Africa. It will not cease to urge, in the proper quarters, the sacred duty of providing for the members of the Church of England in our colonies, not only clergymen, who may minister to them in sacred things, but bishops, who may watch over the flock, and schools and colleges, where the rising generation may be properly trained and instructed. It will leave no means untried by which it may hope to raise up, maintain, and perpetuate a body of faithful, pious, devoted, and able clergymen, who may in the first place preach the gospel to Christian settlers in foreign parts, and in the next may provide that the truths which they have heard among many witnesses, shall be communicated in every direction to 'those who may be able to teach others also.'"—Report for 1840, p. 20.

The conclusion of the whole matter in question, therefore, is this. We have five societies in whose favour churchmen are all but unanimous, sufficient for all our foreign and domestic purposes, and founded upon principles more in unison with those of the Church, to say the very least, than various others which also solicit our support, but as to the propriety of whose existence great doubt prevails with the majority of English churchmen. They are, moreover, the chief sources of dissension, as well from the unsound teaching they sanction, as in

the collision which takes place in their constant intersection of the path already preoccupied by elder societies. Mr. Trevelyan's correspondence with Mr. Methuen is evidence on this point; and, doubtless, various other correspondence of a similar kind might be published. We have such in our possession.

Now, under these circumstances, what is the course which all who sincerely love and seek the Church's peace should adopt? Should they not yield their own private predilections, and exclusively support those societies which, if consistent churchmen, they are bound to approve, and which, generally speaking, they *do* partially support? Surely, if there be certain societies whose principles all churchmen approve, and if there be others of which a section only of the Church approves, is it not a duty to adopt a process of generalization, and, by rejecting those on which difference of opinion exists, to support those exclusively, and by consequence all the more effectively, in whose favour there is unanimity. Nay, even were these rival societies orthodox in their constitution, blameless in their agency, and their existence not undesirable, even then, if the great body of churchmen wished for their annihilation, would it not be wise, for the sake of peace and unity, provided the truth was not sacrificed, to yield to their wishes, and let the universally-approved societies supply their place, and be supported by our undivided efforts?

For consider the bitter animosities, the uncharitable invective, the protracted controversy, which is now occasioned in almost every populous parish in England by the antagonist claims of these rival societies. For the sake of illustrating our meaning, let us imagine such a case as the following—we will venture to say, no uncommon one. Suppose an incumbent to hold a meeting of the Additional Curates' Society, from which his parish has received considerable assistance; both the other speakers and himself are, of course, bound to set forth the paramount claims of the society to the support of his parishioners. All this is very well. But perhaps the secretary of the Pastoral Aid Society, which has been formed in the same parish, it may be, without any permission of the incumbent, takes umbrage at some expressions made use of at the meeting, wrests them to an attack upon his society, and writes a long and angry letter to a provincial newspaper, in which, avoiding the real matter in dispute, he insinuates charges against his brother clergy—that they are foxhunters, ball-goers, and do not preach the doctrine of the Atonement. Now, then, the gauntlet is thrown down. What is to be done? To allow these charges to go unrefuted would scarcely be consistent, so that this accusation probably brings another clergyman into the arena, who, though remembering that he is a gentleman, *ex officio*, and completely worsting his antagonist, only adds fuel to the controversy,

“ And by deciding worse embroils the fray.”

A layman, perchance, then enters the lists,—it may be, a person of no learning and great presumption,—who mistakes words for things,—a fair specimen of Dryden's Macflecnoe,—and one who, if he had not

unfortunately been born an age too late, might have descended to posterity as one of the most distinguished heroes in Pope's *Dunciad*. True it is, that such an advocate can do no cause any good: still he prolongs the controversy, and, from the sorry figure which he cuts, causes many an honest churchman to sigh for the restoration of that "godly discipline" so deservedly wished for in the Communion service. All this is, of course, fine sport for the dissenters; and it is more than probable that the whig-radical newspaper makes it the channel for pouring forth its venom against the Church; and, after calling, with a "ghastly smile," upon sectarians to behold her boasted unity, with a mawkish and ironical sympathy reminds the members of the Establishment that Christians of the same *sect* should live peaceably together.

Now, is not the result of all this to bring the clergy, perhaps of the same parish, into hostile collision with each other, and so to bewilder the better disposed laity, that, in the midst of controversy, they can scarcely discern who is right or who is wrong? All is confusion: the weaker brethren are offended, and the dissenters chuckle at the sight.

Once more, then, we ask, if these disastrous explosions can be, should they not be, prevented? And would they not be prevented were the societies which are the immediate cause broken up? No consistent, peace-loving churchman, then, can doubt for a moment how he ought to act. Every churchman, cleric and layman, who supports those societies to which we have shown no consistent churchman should belong, must transfer his money, his influence, and his prayers, to those other societies in whose behalf all can harmoniously unite. Such a course would doubtless require some effort, and some sacrifice would be made; but it would only be the sacrifice of a mushroom popularity, and occasionally of a good will, which, precious though it be, we must be ready to surrender at the call of Christ, for the eventual approval and gratitude of all true churchmen. It would be the sacrifice of "the dust and powder of individuality" for a solid and substantial catholicism. It would be the sacrifice of human error for scriptural truth. It would be the sacrifice of the Church's shame, sorrow, and disunion, for her glory, her joy, her peace. And for this consummation, so devoutly to be wished, can any sacrifice, even that of life itself, be too great?

Our humble advice, then, is, that the five societies so often named be made the rallying point for the churchmen of England. Let the unions which are now, blessed be God, being so generally formed, diocesan and parochial, be extended throughout the country. The happy effects of such associations will soon be manifest. Then will be seen "*plebs sacerdoti adunata, et pastori suo grex adhærens.*" Then will the clergy be found acting together as one man, all advocating the same holy cause, and all confining themselves to their own prescribed spheres of duty. Then, doubtless, will that God who delighteth in order, and who hath revealed himself to us in a mysterious unity, bless this assimilation to his own glorious perfection.

But if, as we are unwilling to suppose, some such plan be not adopted; if "*arma parricidalia*" are still to be borne; and religious strife, tenfold more pernicious than civil warfare, is to be carried on even in Christ's kingdom; if these rival societies, "*et ortus atque conatus schismaticorum male cogitantium*," are still to continue to cast up the mire and dirt of controversy and disunion; then shall we behold a disunited, and therefore an inefficient clergy,—a bewildered, doubting, controversial, or it may be latitudinarian laity; and our holy mother will more nearly resemble than ever she has done before an oak split into shivers by wedges from its own body. The itch of controversy will become the scab of the Church. The opportunity, too precious to be offered twice, will be lost, whereby the Church of England might become the honoured instrument, not only of uprooting the tares of heresy and schism at home, but of propagating "the gospel in the Church" to every nation under heaven.

EPISCOPAL VISITATIONS.

No. II.

HAVING now fairly entered on our subject, it may perhaps be as well to give the reader some notion of the plan, which it is intended to pursue in the remainder of the observations which will be offered. It is proposed, then, to continue the history of episcopal visitations in the west generally, up to the period of the Reformation, by the aid of the canon law and of other documents. It is afterwards intended to notice the visitations of the Church of England, from the earliest period to the present time. It will also be attempted to show, that the importance and necessity of parochial visitations furnish grounds for petitioning for a very large increase in the episcopal body of this kingdom. These will form the principal subjects of the following pages.

In a former article we traced, by the aid of the canon law, the rules and practice of the Church, in respect of visitations, to the thirteenth century; and we find that at this period, when the darkness of ignorance which had so long hung over western Europe became partially removed, the original and apostolical mode of visitation still remained in the Church. The bishops, indeed, were occasionally remiss in the discharge of this acknowledged duty; but still the obligation of personally visiting each parish was generally understood, and was continually enforced by new canons and enactments. At a time when bishops were frequently appointed by simoniacal contracts, and when they were obliged to a very frequent and long continued attendance at the courts of princes, in virtue of feudal obligations, it could not but be that instances of neglect of spiritual duties should occasionally happen. Crusades, wars, employments in the state, were all injurious to the spirit of religion and of zeal in the discharge of pastoral duties. But, independently of these circum-

stances, the great multiplication of parish churches in the eleventh, twelfth, and thirteenth centuries, continually rendered the performance of the duty of visitation more difficult and laborious. About the time of the Norman conquest in England, the number of parish churches did not much exceed 2000. In two centuries afterwards they were perhaps three or four times the number. Dioceses which had formerly comprised one hundred parish churches, had increased to three or four hundred parishes. The obvious remedy for such a state of things was the multiplication of bishoprics; but great obstacles to this presented themselves in the difficulty of providing those large endowments for new sees and chapters which, from the time of Charlemagne, had become customary in every part of Europe. In this emergency, the duty of visitation was, as we have seen, shared with the archdeacons and rural deans; and they gradually acquired by prescription an independent right of executing this,—one of the most important branches of the episcopal office. Necessity alone could justify such an arrangement. The performance of duty by deputy, especially in religious matters, is always objectionable; besides which, the officials of whom I have spoken were not, properly speaking, the pastors of the churches which they visited; they were not entitled, by virtue of their office, or by any powers committed to them by Almighty God, to preach and teach the gospel with that supreme authority which resides alone in the successors of the apostles. Their office was limited to the correction of abuses, and did not take that wide range of exhortation and examination which episcopal visitations, according to the apostolical institution, embraced.

In the preceding extracts from the canon law, *episcopal* visitations are alone mentioned: there is no allusion to any visitation of dioceses by the *metropolitans*. The reason of this silence is sufficiently manifest. It was not till about the eleventh century, that metropolitans were called on to visit the dioceses of their suffragan bishops, as well as their own. In the eastern Church the practice had been introduced, in the ninth century, by some metropolitans; but it was prohibited by a synod of Constantinople under Ignatius,* (which some persons have improperly called an œcumenical synod,) for various reasons there specified. In the west, however, it gradually took root about the eleventh and twelfth centuries, and Pope Innocent IV. who flourished about A.D. 1250, made various regulations on the subject, which will suffice to exemplify the continuance of the practice of parochial visitations. I extract from the "*Sextus Decretalium Liber*."†

"Innocentius the Fourth.

"The Roman Church, &c. . . . We ordain that any archbishop, desiring to visit his province, shall first take care to visit completely the chapter of his own church, and his own city and diocese; nor be diligent only in the visitation of the clergy, but likewise in that of the people. And if he cannot conveniently, and without difficulty, go to

* Canon xix.

† *Sextus Decretalium Liber*, lib. iii. tit. xx. col. 573. Ed. Paris, 1561.

every one of them, let him assemble the clergy and laity from several places to one fitting place, lest their visitation be left undone.

“He may then exercise the office of visitation throughout the whole province, or a part thereof, visiting, at his pleasure, cities and dioceses, his suffragans and their subjects, chapters of cathedral and other churches, monasteries, churches, and other religious and pious places, clergy and people; and may receive procurations only from the places visited.

“But after the commencement of his visitation in any diocese, let him never afterwards return to it to visit again, (whether he had previously visited it wholly or only in part,) until all the other dioceses of the same province have been entirely or partly visited, and his own at the end. But if the same diocese, or any church therein, needs more than others to be visited, then let him return to the same, if he be required by the diocesan of that place, or if he proceeds with the counsel and assent of all, or of the greater part, of the bishops of the same province, to which they are to pay obedience, lest the advantage of souls be in any degree neglected. * * * *

“In the discharge of this duty [of visitation] let him, after propounding the word of God, examine the lives and conversation of the ministers of churches, and other places set apart for Divine service, and all other things pertaining to the office, without compulsion or the exaction of any oath, giving diligent heed to their correction, by salutary advice, sometimes gentle and at others severe, according to the wisdom given to him by God. And, if an evil report hath arisen concerning any, he shall, if he deem it expedient, inform their ordinaries, that they may institute a solemn inquiry; but notorious crimes, which need no examination, he may correct at his pleasure, by inflicting due punishment, because the negligence of ordinaries with respect to them may be justly marked.

“Let him receive the procurations appointed in the canons; but neither himself, nor any of his family, under pretence of any office or custom, or in any other way, is to receive any money, but only provisions after a moderate rate. Let him beware also that neither he himself, nor any of his, presume to receive any gift whatsoever, on any pretence, that he may not seem to seek his own things, but the things of Jesus Christ. * * * * We also command that the above form of visitation be completely observed also by all bishops, and other prelates visiting their subjects by the right of ordinaries.”

This then was the rule, which was generally followed from the middle of the thirteenth century, in the western Church. Innocent IV. the author of this decree, governed the Roman Church from A.D. 1243 to 1254. It is worthy of remark, that a permission is here given, which tended ultimately to the subversion of the ancient system of visitation:—I mean, that provision which empowered metropolitans to hold a visitation of several churches in *one place*, when they could not *conveniently* or *without difficulty* visit each church in particular. A door was thus opened to the greatest abuses; for a prelate who was disinclined to discharge his duty fully, or who

was much burdened with business, could easily satisfy himself that it was not *convenient* to visit every parish. And we find, accordingly, that, after a time, it was not unusual for bishops to hold visitations of three or four parishes in one place, on one day. Such a practice, however, would seem to have been altogether alien from the intention of the decree. It will be observed that the primary object in view was the enactment of regulations for the visitations of *metropolitans*, not of bishops. Now, considering that metropolitans had dioceses of their own to visit, like all other bishops; considering, also, that their eminent position in the Church imposed on them a much greater amount of duty than was ordinarily the case with their suffragans; and, in fine, taking into account the *number* of suffragan dioceses which they were bound to visit, and the very great length of time which was occupied in visiting them; it would have seemed unreasonable to compel metropolitans to institute, in all cases, the same strict and *local* examination which was most justly and reasonably required from the bishops. Such a requirement would, in the case of the metropolitans, have compelled them to neglect a variety of other duties which more properly belonged to their office.

It may be remarked, however, that the decree did not contemplate the *abolition* of parochial visitations, where the metropolitans could make them. It only afforded a dispensation from the strictness of the ancient canon, where there was a real case of necessity. Some metropolitans might have had sufficient leisure to visit, without inconvenience, each parish subject to their suffragans; and in such case, they were expected to do so.

But the most important feature in the whole of this enactment is the clause at the conclusion, by which the same regulations, with reference to visitation, are extended to *bishops* as to metropolitans. From the wording of that clause, indeed, it would seem as if the intention had been only to prescribe the *order* of visitation in each diocese, and the mode of its performance in each particular case. The words are, "We also command that the above form of visitation be completely observed by all bishops," &c. It is probable that there was no intention of extending to *bishops* the same privilege of assembling the clergy and people of several parishes to the same place; nevertheless, the vagueness of the clause afforded a plausible sanction to the introduction of such a practice in episcopal visitations; and may therefore be regarded as the first blow struck at the apostolical discipline, which had always hitherto prevailed in the whole Church.

Still, however, although a door was opened to the introduction of abuses, no very material difference was for some time perceptible. At the same time, when the people were summoned to a place at some distance from their own homes, it was not to be expected, that their attendance at the bishop's visitation should be so numerous as if he had gone to every particular church; and, in proportion as the number of parishes visited at once increased, so the attendance of the

people from each particular parish diminished. At the present day, the only representatives of the *parishioners* at a visitation are the churchwardens. The ancient system of visitation, however, was still maintained in the most material points. The bishop examined minutely the lives and conduct of the clergy and people of each parish; exercised discipline; delivered admonitions; and preached the word of God.

There was another very salutary enactment in this constitution: I mean that which prohibited the commutation of procurations for money payments. When that commutation took place, it became the interest of prelates to visit as large a number of parishes as possible in a given time. It became, in short, a source of pecuniary profit;—an income of no inconsiderable value; while, under the ancient system of procuration, the bishop had simply received food and lodging.

This most salutary point of discipline was again enforced by Gregory X. in the general council of Lyons;* but Boniface VIII. about A.D. 1300,† issued a decree, which is also found in the body of the canon law, and in which the pernicious practice of commuting procurations for money is sanctioned; although an attempt is made to check the avaricious practices which naturally grew out of this practice. The decree is conceived in the following terms:

“We permit that patriarchs, archbishops, bishops, and others, who have the right of visitation *ex officio*, may lawfully receive from the rectors or parsons of the churches or places visited, who are so disposed, money for the moderate costs to be undergone in provisions, on the days on which they personally discharge the office of visitation: provided that the visitor may not lawfully receive more than one procuration on one day, whether he shall visit one or many places; even if any particular place visited by him, be able to pay the whole procuration; because it ought to be enough for him to reap temporal things from places personally visited, for the days on which he ministers to them spiritual things.”

I may here add, that Benedict XII. in 1336 issued a bull, determining the sums to be paid for procurations, which is also to be found in the canon law, and some of the chief particulars of which are stated by Johnson, in his “Collection of Ecclesiastical Laws.”‡

From this period, as might naturally have been expected, episcopal visitations began to decline in frequency, and in effectiveness. The enactments of various local councils impress one with the notion, that visitation, so far as it existed, was becoming gradually viewed as a mere exercise of *discipline*. It was rather considered a means of eradicating abuses, and punishing offenders, than as a means of confirming the faith, enlivening the charity, and strengthening the communion of churches. The bishops themselves had, for a considerable time before the Reformation, neglected their peculiar and appropriate

* *Sextus Decretalium Liber*, col. 577. Ed. Paris, 1561.

† *Ibid.* col. 580.

‡ See Johnson's *Collection of Ecclesiastical Laws*, vol. ii. A.D. 1336.

office of preaching the gospel. They had devoted themselves chiefly to secular cares : they were rather statesmen and barons, than zealous ministers of Jesus Christ ; nor can we wonder at the indignant feelings, with which the reformers, in some countries, spoke of the abuses of the episcopal order ; and while we cannot approve of their often reiterated assertion, that bishops and presbyters who neither visited their flocks, nor preached the gospel, nor set an example to their people of virtue and religion, were not ministers of Jesus Christ, yet it must be confessed, that such evil pastors had to a great degree abdicated the ministry which had been entrusted to them. On this subject we would borrow the words of one of the most eloquent of the reformers,* which, though they may perhaps be coloured rather too highly, convey a truly lamentable representation of the state of things at that period.

“ The bishops and parochial clergy now remain to be considered ; and would that they made any effort to maintain their offices ! for we should readily allow, that they have a pious and an eminent office, if they would but discharge it. But when they forsake the churches committed to them, and devolve the care of those churches upon others, and yet desire to be considered pastors, they seem to suppose that the office of a pastor is to do nothing. If any usurer, who had never left the city, should profess to be an agriculturist, or a vinedresser ; if a soldier, always engaged in battle and the camp, and who had never seen the forum or books, should pretend to be learned in the law ; who could endure such absurdities ? Yet they are still more absurd, who wish to appear and be called legitimate pastors of the church, and yet will not *be so*. For who is there, who even in appearance governs his church ? Many clergy devour the revenues of their churches for their whole lives, without ever going near them for the purpose of inspection. Others come themselves once in the year, or send their steward, lest any portion of the hire should be lost. When this corruption first crept in, those who wished to enjoy this sort of vacation obtained privileges of exemption. *Now* it is rarely that any one resides in his church. They regard them only as farms, over which they appoint their vicars as stewards or husbandmen. But it is repugnant to common sense itself, that any man should be shepherd of a flock, of which he never beheld a single sheep.

“ It appears that some seeds of this evil were in existence in the time of Gregory the Great ; and that the rulers of churches were beginning to be somewhat negligent in teaching, since he grievously complains of it in a certain place, (Homil. 17.) ‘ The world,’ he says, ‘ is full of bishops ; and yet few labourers in the harvest are found, because we undertake the episcopal office, but do not perform the work of that office.’ Again : ‘ Because they have no bowels of charity, they wish to appear lords, but by no means acknowledge themselves fathers. They change a place of humility into the arrogance of domination.’ Again : ‘ But we, O pastors, what are we about, who are seeking for the hire, while we are not labouring ? We have fallen away unto worldly business ; we undertake one thing, but

* Calvin. Institut. Christianæ Religionis, lib. iv. cap. v. sect. 11, 12.

we perform another. We forsake the ministry of preaching, and, to our punishment, as I see, we are called overseers, having only the honorary title, without the virtue thereof.' When Gregory employs words of such great severity against those who were only in some degree less zealous and assiduous in their office; what would he have said, if he had beheld none, or certainly very few of the bishops, and scarcely one in a hundred of the clergy, ascend the pulpit once in their lifetime? For men have been so mad, that it is commonly thought unworthy of the episcopal dignity to preach a sermon to the people."

Such is the melancholy picture of the negligence of bishops presented by the forcible pen of Calvin; nor can it be wondered at, that, under such circumstances, the apostolical practice of visitation became most grievously deteriorated. A century before the time of Calvin, the pious and learned Gerson, Chancellor of the University of Paris, and one of the greatest ornaments of his age, had deplored the infrequency and imperfection of episcopal visitations, and suggested means for reviving their primitive excellence. The sentiment of this great man, as to the importance of episcopal visitations, is worthy of the greatest attention. "HIC EST CARDIO TOTIUS REFORMATIONIS ECCLESIASTICÆ."

The rise of the Reformation soon directed attention to the defective state of church discipline in general; and episcopal visitations, as might naturally have been expected, became the subject of various enactments and regulations by the councils held in the sixteenth century, and especially by the Council of Trent. These various enactments all tended to bring back the ancient practice of annual and parochial visitation. The Council of Bourges, in 1528, (Canon ix.) decreed that the bishop himself should always perform that office, unless prevented by absolute necessity. "Let visitations also be made by the lords bishops every year, and in their own person, where no lawful impediment exists, since it is their duty to take diligent care of their sheep." The Council of Sens decreed, that the bishops should, twice in every year, or more frequently if necessary, visit those parishes which were troubled by heresy. The Council of Cologne, in 1549, regarded episcopal visitations as the most effective remedies for the disorders of ecclesiastical discipline; so that those indolent bishops were most grievously in fault, who depended on, and were satisfied with, the *archdeacon's* visitations, which were imperfect and feeble in comparison of episcopal visitations, and were often by no means free from avarice and cupidity. "Up to this time," said the council, "the bishops have been in a deep slumber, trusting to the visitations of archdeacons; which retained, indeed, some appearance of visitation, but deformed by the corrupt gains of the officials." The synod afterwards exhorts the bishops to examine and reform the visitations of the archdeacons; and further admonishes them, that, when unable, through most pressing occupations, to visit in person, they should delegate to their vicars-general most ample powers to punish vices and notorious crimes.

We thus see that a reform of the practice of visitation was one of

the first objects contemplated by the Roman churches, in their resistance to the Reformation. The Council of Trent, in its twenty-fourth session, A.D. 1563, made regulations of the utmost importance on this subject; for which the Roman churches had reason to feel most thankful, and which, wherever carried into effect, must have produced most salutary results. The decree was conceived in the following terms:—

“All patriarchs, primates, metropolitans, and bishops, shall not fail to visit in person, every year, their own dioceses, or cause them to be visited by their vicar-general, or some other especial visitor, if they have any lawful impediment to do so themselves. And if the extent of their dioceses do not permit them to visit every year, they shall, at least, visit the greater part thereof each year; so that the visitation of the whole diocese be completely made in the space of two years, either by themselves or by their visitors. The metropolitans, after having completed the visitation of their own dioceses, shall not visit the churches of their province, unless for a cause of which the provincial council has taken cognizance and approved.

“The archdeacons, rural deans, and others, who hitherto have been accustomed lawfully to visit in certain churches, may continue to do so for the future, but only in person, with the bishop's consent, and the assistance of a secretary. Visitors also, deputed by a chapter invested with the right of visitation, shall be previously approved by the bishop; but, notwithstanding, the bishop cannot be prevented from making his own visitation, separately, of the same churches, or causing it to be made by his visitor, if he be otherwise occupied: on the contrary, the said archdeacons, and others of inferior rank, shall be obliged to give him, in a month, an account of the visitation which they have made, and to lay before him the depositions of witnesses, and all the original acts,—all customs, even from time immemorial,—all exemptions and privileges whatsoever notwithstanding.

“But the principal end of all visitations shall be, to establish sound and orthodox doctrine, and remove all heresies; to correct the wicked, to encourage the people to the service of God, to peace and innocence of life, by urgent remonstrances and exhortations; and to direct all other things which the wisdom of the visitors shall judge profitable and necessary for the improvement of the faithful, as the time, place, and opportunity permit. But in order that all these things may succeed easily and happily, all the persons of whom we have spoken, and whose duty it is to make visitations, are admonished in general, and in particular, to manifest towards all a paternal charity, and a truly christian zeal; and that, content with a moderate train and attendance, they endeavour to finish the visitation as speedily as possible, giving to it, nevertheless, all requisite care and exactness; that they be careful, during the visitation, not to be burdensome to any one by useless expenses, and that neither themselves nor any of their attendants, on pretence of procurations for visitation, or of wills, in which there have been sums left to pious uses, or, on any other pretence, receive any thing, whether it be money, or gifts, or whatever it be, and in whatever manner it be offered, notwithstanding any custom, even from time immemorial, except only provisions, which

shall be furnished to them and theirs frugally and moderately, so long as they shall require them, during the requisite time, and no further. It shall be lawful, however, for those who are visited to pay in money, if they prefer it, according to the ancient taxation, that which they were accustomed to pay or furnish for the said provision. Nevertheless, the right acquired by ancient conventions made with monasteries and other places of religion, or churches non-parochial, being preserved; which right shall not be affected: and in places or provinces where it is customary that the visitors should receive neither provisions, money, nor any thing else, but execute all gratuitously, the same custom shall be always observed. And if any one (which God forbid) should take any thing above what is prescribed in all the aforesaid cases, he shall, besides the restitution of double, which he shall be required to make within a month, be also subject, without hope of remission, to all the other penalties imposed by the constitution of the General Council of Lyons, which commences with the word *Exigit*, together with all others which shall be ordained by the provincial synod, according as it may judge to be expedient.”*

In this important decree of reformation, the principal points worthy of remark are, first, the desire of the council that *annual* visitations should take place wherever it was possible; secondly, that in no case should a diocese be visited less frequently than once in two years; thirdly, the genuine notion of visitation is revived, viz. that it is to promote purity of faith and morals, and not merely to serve for an occasion of executing judgment on offenders; fourthly, procurations are brought back to their original nature and amount; fifthly, it will be observed, that the Council of Trent, in accordance with all preceding councils, and the general practice of the Church, regards visitation in its true light—not as an assemblage of the clergy and laity of a diocese in one place—not as a business to be despatched in a day or two—but as a progress throughout the diocese—a series of local examinations and admonitions, which was intended to occupy much of the bishop’s time in every year. The Reformation itself could not have devised a more sound and laudable measure of reform; and it were devoutly to be wished, that enactments of equal stringency were enforced in our own churches.

I need not trouble the reader by enumerating the various provincial councils, subsequent to the Council of Trent, in which this discipline was published and confirmed. There can be no doubt that the episcopate, in many parts of Europe, shook off its slumbers, and resumed those pastoral offices which had for a long time been overborne by temporal avocations. The celebrated Cardinal Borromeo, Archbishop of Milan, afforded one of the earliest and most honourable examples of improvement. It is stated, in his life, that Borromeo devoted to the business of parochial visitation the whole period which intervened between Whitsunday and Advent every year; because, at that time of the year, the presence of a bishop at his own church is less necessary. In this annual visitation, he

* Synod. Trident. Sessio xxiv. cap. iii.

traversed the remotest and most inaccessible parts of his diocese, undeterred by cold, by heat, or by want of the common necessities of life. He was contented with six horses, lest the expense of visitation should be burdensome to his clergy. In poor places he sustained himself and his companions at his own expense. His desire was, that his attendants should be content with little, while he himself lived on bread and water. He even went so far as to endeavour to reach his parishes on foot; but having suffered severe illness in the attempt, he was again obliged to use a horse. His visitations began at the metropolitan church. He employed no vicar, but he himself twice traversed entirely his vast diocese; which is truly surprising, considering its great extent, and the innumerable occupations of this zealous and excellent man.

Having now traced the practice of the Western Church in general, up to the period of the Reformation, and noticed the reforms which were introduced by the Council of Trent, I do not deem it expedient to proceed further with the general question. The history of visitations in England,—the progressive steps by which they have fallen to their present state,—and the necessity of providing adequate means for their restoration,—will form the topics of future consideration.

W. P.

CHAPTERS ON ARCHITECTURE.

No. II.

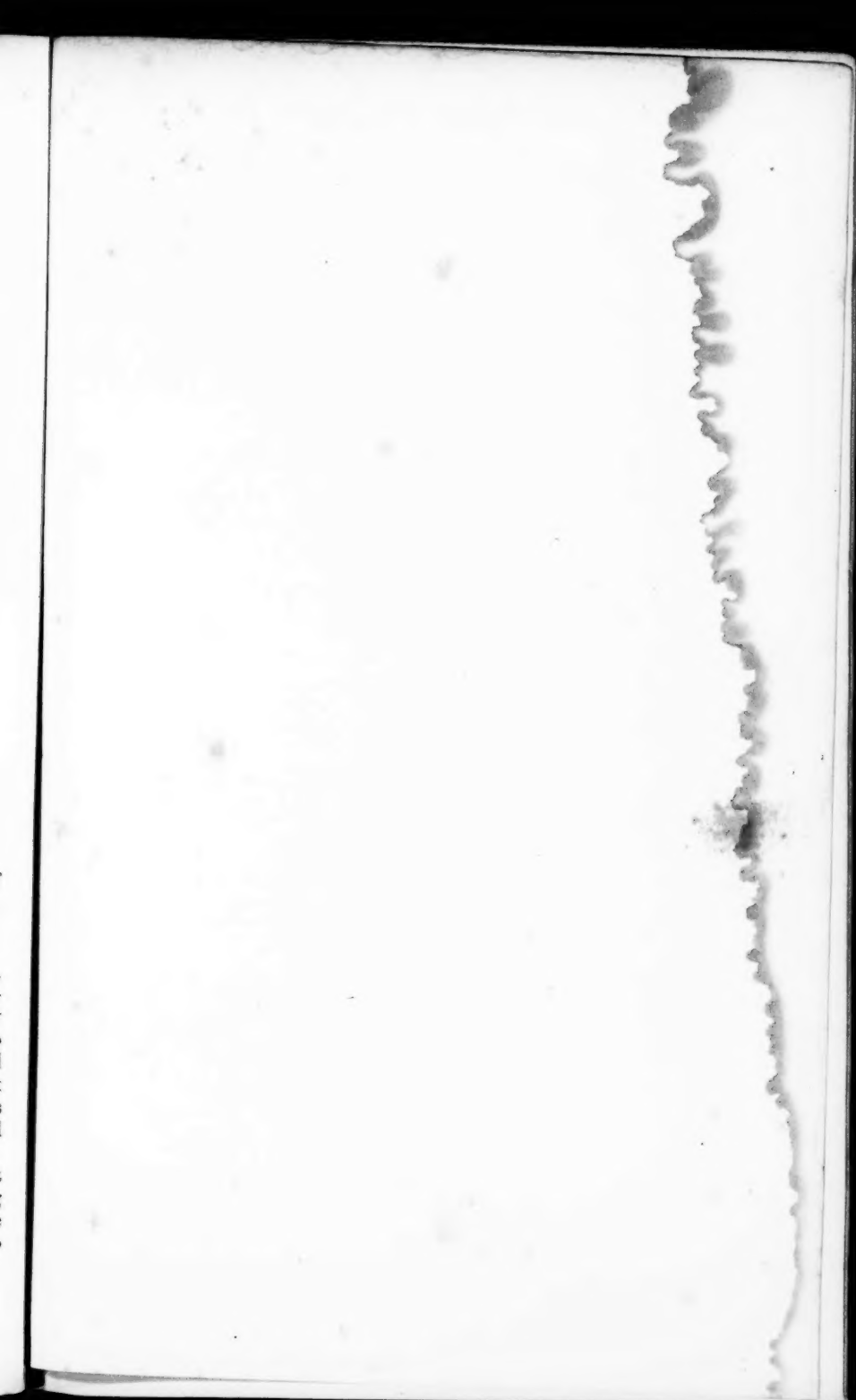
WE proceed, as we proposed, with our notices of New Churches, and will commence with

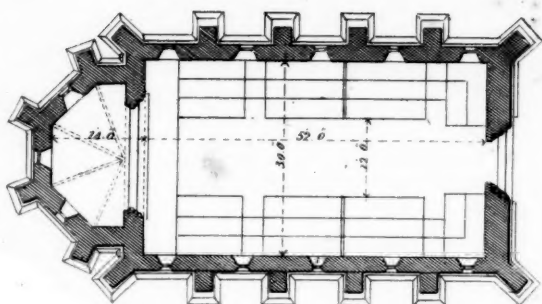
ALL SAINTS CHURCH, FOR A DISTRICT TAKEN OUT OF CHARDSTOCK, DORSET, AND
AXMINSTER, DEVON,

built by private contributions, aided by the Diocesan Societies of Exeter and Salisbury, and the very liberal assistance of Benjamin Ferrey, Esq., architect, of Great Russell-street, London.

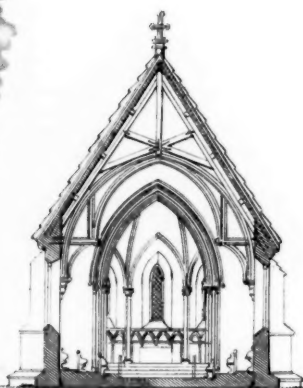
This church, of which a plan and some details are given below, was built under circumstances which it appears right to allude to, inasmuch as they hold out a very strong encouragement to those who may think such efforts wholly beyond their means, and so be tempted to refrain from making them, in cases where quiet exertions and faithful confidence in the character of the cause and the holiness of the work would ensure completion and success. The peculiar circumstances which justify such a conclusion from this case may be briefly stated to be these.

There was no public appeal whatever made on behalf of the object referred to. There was no individual connected with the building who had means within his reach which bore any proportion to the estimated expense of the work. There was no application made to





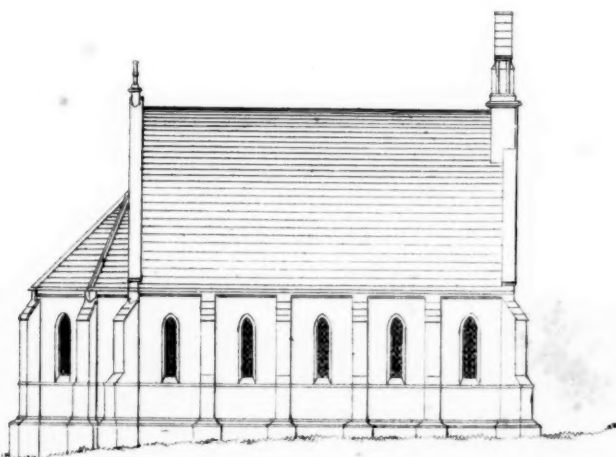
GROUND PLAN



SECTION LOOKING EAST.



ELEVATION OF WEST FRONT.



ELEVATION OF NORTH FRONT.

any person who was not naturally connected with the district for which it was required, or personally connected with those who engaged in the work. The funds were collected, from time to time, during the progress of the work, as those who were engaged in it had opportunity either to set them apart or to obtain them for friends. Yet, while there never were, until its completion, funds in hand to meet the amounts contracted for, there was never wanting a sufficiency to meet the demands for payment when they became due. So was this holy work blessed, even in its littleness, compared with other such works, beyond the expectation of those who first crossed the spiritually-desolate district, and saw its wants, and breathed a prayer which they then little hoped to see so answered. Each difficulty was smoothed as it arose, and friends were given when they were most needed. The laying of the foundation stone was accompanied by the use of a service compiled from one in use by the venerable Bishop Wilson and by his successor in the diocese of Sodor and Man, and the same blessing rested on it that had been given to twelve new churches erected in that diocese by the late Bishop Ward, viz. the completion of the whole with not one single accident or discomfort. The first laying out and digging of the site was aided by the gratuitous* labour of poor persons returning from their day of toil by the spot while the measurements were being made; and every part of it being now occupied by *free seats*, it has, in its completion, but echoed the feelings of the first moments of its commencement—high and low, rich and poor, one with another.

Dimensions of the Church.

	Feet.
Total interior length	60
Total interior width	24
Span of chancel arch	14
Depth of chancel	16
Height of roof inside	34
Height to top of bell turret	51

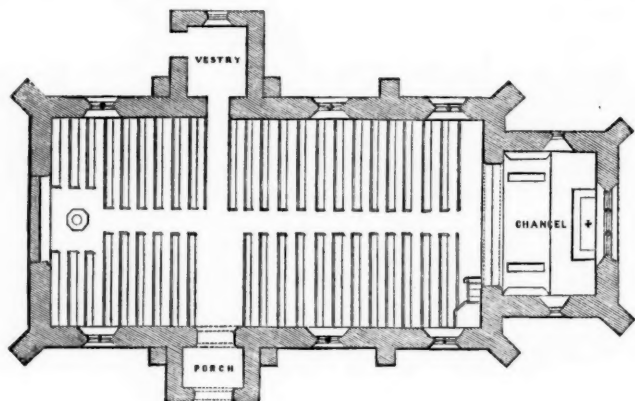
The roof is boarded under the rafters, so that all the timbers are shown, which consist of a king post, uniting two trusses, with struts resting on corbels five feet below the wall plates and struts, from the purlins to the first pair.

It is fitted up with a Portland stone altar and cross, two low open-work desks on either side the chancel, which is groined, a carved oak eagle at the foot of the chancel steps, and a Beer stone font at the western end. The seats all open and free. The upper compartment of the east window has, in painted glass, a lamb bearing a cross; the two below it angels waving censers. The side chancel

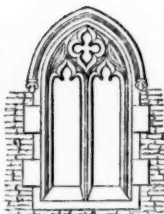
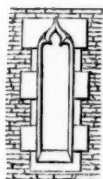
* The spirit in which it thus begun, was followed up by many instances of willing and gratuitous offers in kind, by those who had not money in abundance to give; and the neighbourhood is one very far removed from wealthiness, and by no means remarkable for voluntary contributions. The endowment is mainly provided for by the liberal making of a rent-charge upon the tithes by the vicars of the two parishes.

windows have also painted glass. The whole of the carved stone arches, windows, &c. are of Hamdon Hill; the plinths and quoins of blue lias; the outer facing of squared flints in regular courses. The cost was as follows:—

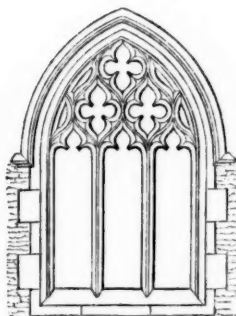
BUILDING.					
	£	s. d.		£	s. d.
Carpenters	396	8 5	Bishop of Sarum and late Lord Henley . .	18	17 7
Masonry	300	13 4	Besides specific Presents, including the Altar, Painted Glass, Communion Plate, Vestments, Eagle, &c. &c. . . .	142	10 0
Stone Work	98	2 4		1261	7 4
Extra Stone Work . .	44	15 1		50	0 0
Bell, Font, Pulpit, &c. &c.	68	16 0	Drawback, deduct about		
OUTER WORKS.			Total	1,211	7 4
Walling and Ditching .	94	10 0			
Paving, Coping, &c. .	61	14 7			
Iron Railing, and Extras .	35	0 0			
EXTRAS.					
Cost of obtaining and conveying Site given by					



Cost 30s.



Side Windows, cost 5l each.



East Window, cost 15l.

A stone arch with a straight joint is formed in the west end wall, capable of being opened at any future day, if a tower should be added. By removing the water tables of the gable turret, which now forms the bell turret, the stone work without further change might then be incorporated as a part of the tower.

The church is capable of containing 270 persons.

The following is a description of a chapel, lately built near Northampton, for the particulars of which, as well as for the drawings on the opposite page, we are indebted to the kindness of the able architect, Mr. Kempthorne, of Clarges-street, London.

The walls are built of Brixworth stone, with an 8-inch ashlar facing of Duston-stone. The mouldings of Duston-stone. Below the base moulding is of Ryeland grit-stone. The whole of the ashlar is parallel-tooled on the face, set in mortar, and jointed in cement. The interior of the chancel, the arcade under the window and the groined roof, also the large arch, the font and the roof corbels, are of Painswick-stone. The pavement is of rubbed York in diagonal squares. The roof is entirely of English oak: the main carved ribs are formed in three pieces, strongly bolted together. The whole is wrought, including the rafters and the underside of the roof-boarding, also of oak. The ends of the hammer-beams are ornamented by bold Gothic carved foliage. The wood-flooring and the joists, the roof and wall-plates throughout, are all of oak. The entrance doors are folding, of English oak, with wicket-gate therein, with ornamental iron hinges. The whole of the oak scantlings were steamed so as effectually to neutralize the sap. The framing of the pews and the chancel railing is bold and substantial, of Dutch wainscot: no doors to the pews. The slating is Collyweston-stone slate, copper-nailed, laid in mortar, on oak battens upon the oak boarding. The interior of the walls is plastered in rough stucco. The windows are glazed in lead quarries.

Dimensions.

	ft.	in.
Whole length of interior	66	0
Length of choir	52	0
Breadth of ditto	30	0
Ditto of chancel	22	0
Depth of ditto	11	0
Height to top of ribs	34	3
Ditto to top of common rafters	47	6
Ditto to underside of hammer-beam	21	0

We have been told by some, who were present at the consecration, that the above is one of the most perfect specimens hitherto built, of what a small church ought to be. It will be perceived that the roof is nearly *ten* feet higher than that of Littlemore church, described in our last chapter.

It will hardly amount to a departure from our plan, if we here notice the recent

RESTORATION OF COFTON CHAPEL, STARCROSS, DEVON.

This ancient chapel, which had fallen into decay and been applied to improper uses, has been restored and beautified by the pious liberality of the earl of Devon and Lord Courtenay, under the superintendence of the latter, in the early English style, with a bell-turret. Two open stall desks and stone altar in the chancel. The nave fitted with old dark oak seats, all open. The roof boarded above the rafters, all of which with the timbers are seen and are painted to correspond with the dark oak seats. A small vestry, in a porch belonging to the chancel, which opens into the chancel immediately behind the northern stalls.*

CHURCH MUSIC.

No. II.

"Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam."—JOAN DIAC. Lib. II. c. 9.

THE quotation with which we have headed this article, will be recognised by our musical readers as part of the history of a dispute between the French and Italian choristers of the time of Charlemagne, related by Paul the Deacon. The Roman singers had accused the French of corrupting, disfiguring, and spoiling the true ecclesiastical chant of St. Gregory, and the dispute was referred for arbitration to Charles himself. "As their altercation," says the historian, "was not likely to come to a speedy issue, the most pious King Charles asked his chantors, which they thought to be the purest and best water—that which was drawn from the source at the fountain head, or that which, after being mixed with turbid and muddy rivulets, was found at a great distance from the original spring?" They cried out unanimously, that all water must be most pure at its source; upon which our lord the king said, "Mount ye, then, up to the pure fount of St. Gregory, whose chant ye have manifestly corrupted."

Such is the quaint history of the first reformation† of Church Music; and we have chosen the pithy sentence of the "most pious"

* We take this opportunity of correcting an error of calculation in our last chapter, (No. II. p. 115.) The area of the church should have been stated at 782 square yards; deducting 150 for the space occupied by the pillars, the altar rails, reading desk, pulpit, and font, leaves 632 square yards, being room for 700 or 800 people. By the addition of a west gallery, a considerable number more might be accommodated.

† St. Gregory himself is generally said to have "reformed" the ecclesiastical chant; but strictly speaking, he formed rather than reformed the Music of the Church, by selecting the best from that previously in use, and by arranging and simplifying it.

king as our motto, because it contains in few words the principle on which we are desirous that the office and duty of reforming the Church Music of our day should be proceeded with and fulfilled. Charlemagne did not attempt to discuss the question submitted to him for decision, on musical grounds, though he himself being a musician was quite capable of this; but he was satisfied that the chant sanctioned by St. Gregory must be the best; and to this accordingly he ordered his singers to conform. It is on this principle that we have proposed to ourselves to inquire simply what kind of Music has been sanctioned by the Church, rather than to engage in discussion on matters which, though interesting to the musician, would have comparatively little bearing on the purport of these observations, which is to afford safe and practical rules for the guidance of those who desire a reformation in the performance of our Church Service.

We address ourselves to those who are predisposed to reverence the judgment of the Church; and who, therefore, will find little that is startling, or unlikely, in an assumption that the arts have never greatly erred from their true office, with relation to religion, so long as the Church herself has been their nursing mother; and that it is only when abandoned by her, that they have been nourished and quickened by another spirit, and learned to speak another and a prouder language. If we are agreed on this, we shall find no great difficulty in determining what kind of art is strictly ecclesiastical, and that, too, independently of any question of the comparative artistical merit of the arts of different epochs. So long as art placed her powers a votive offering on the altar of the faith, and so long as the Church continued to exercise her authority and judgment in applying those powers, however rude or refined they may have been, to the adornment of her offices, we may be quite sure that whatever the quality of the art, there was no great departure from its true end, nor change in the spirit in which it was exercised; we may feel quite safe, under this guarantee, in restoring to the Church those models of art which in former days she invented and prepared for her own use.

The question, therefore, with regard to Music, we conceive to be one of historical evidence, rather than of theory, or of taste and sentiment. We can only, in truth, proceed to the work of reformation by three ways: 1st, By inquiring what the Music of the Church actually was in better times. 2dly, By determining what it ought to be, from a consideration of its purpose; and 3dly, By submitting to the guidance of taste or sentiment. Of these three, as we have said, we prefer that which deals with the matter of fact; not only because it is the safest for the majority, but because we are satisfied that the other modes of inquiry, if rightly used, must lead in the end to the very practice of that, as matter of judgment and of inclination, which we propose should, in the first instance, be adopted as matter of simple duty.

Some of our readers, perhaps, may think that in postponing all consideration of the relish we may have for ancient ecclesiastical

Music, we are reversing the order of things, and that before we recommend its adoption, we ought to commence by creating a taste for it. But this is precisely what we propose to do; and that by the most approved and effectual method.

If, on the one hand, we are satisfied that a certain kind of art, or certain works of art, which have received the sanction of the Church at a time when she bestowed her superintending care on such matters, are on that account fitting and proper for her service, the reception and practice of these will induce a relish for them, as certainly as the love of that which is right or just follows the doing of righteousness and justice. On the other hand, if Church Music was at a certain period brought to the utmost perfection of which it seemed capable, without departing from its true end, and afterwards was corrupted, perverted, and debased—a fact which is admitted by the most approved authors—and we recommend the study and practice of the compositions of the best ages of the art, we are only advising that mode of cultivating the taste which in all the arts is reckoned to be the most efficient.

But it must be remembered that christian art has a higher drift than the mere pleasure which as art it is capable of affording the physical sense. Even in secular art, we should take a very superficial view of the matter, if we supposed the merit of the works of one age to be determined by the appreciation of another. Who is there ignorant how long ancient Grecian sculpture lay unnoticed and neglected? The sculpture itself had remained unchanged; but we were changed, when we learned to perceive its beauties. Much more in passing a judgment on the sacred art of former days are we likely to be led astray if we blindly follow the current taste of our own time, or, indeed, if we suppose that it can be appreciated at all by what is now-a-days called taste.

A man may have great capacity for enjoying "concord of sweet sounds," and yet be utterly incapable of perceiving that which constitutes the real excellence of the art when it is exercised on religious affections. A painter may (and most painters among us do) allow their eyes to wander with delight over the canvass of Rubens, dazzled by its gorgeous magnificence and splendour, without observing that the subject he has treated is a sacred one, or dreaming of the intense disgust with which his sensuality, profanity, and coarseness must inspire any one who regards the picture as a representation of the objects of a Christian's adoration or reverence. The reason of this is obvious:—there are qualities of art addressed to the senses, that afford us pleasure, independently of the subject on which they are engrafted; and, as in this case, even in defiance of the incongruity of the subjects and the dress in which they are clothed. The artist, by leading captive the physical sense, has made us forget for the moment the outrage he has perpetrated on the moral sense. The same happens in music. We listen, for example, to many of the sacred compositions of Mozart, and are enchained by a fascination that, while the spell lasts, makes us forget the wanton effeminacy of the tone in

which the prayer of supplication for mercy, perhaps, or the praises of the Redeemer have been uttered.

We trust, however, that we have passed the time when art being regarded as a merely secular thing, its history was looked upon as the record of a series of successive struggles for existence, after that fashion which capricious fancy dictated for the time; and when the circumstance, that religious feeling was for a long period its only source of inspiration, and religious use its sole purpose, was thought to be an accident, a prejudice, a hindrance to its right progress. Students of art have ceased to take this shallow and superficial view of its history. Greater research and a sounder philosophy of art have shown that religious feeling, so far from being accidental to the art of the middle ages, was of its very essence;—that, so far from being a hindrance to the progress of the arts, since they have lost this, they have wandered and cast about like a ship without a rudder, at one time ministering to sensuality, at another seeking to reanimate the poetry of paganism as a substitute for that of Christianity. We may make it a question whether it be legitimate or no to apply the fine arts to any but a religious use;—on the continent some hold one way, some another, with respect to this;—but all are agreed, not only that we deprive the arts of the middle ages of their great (we had almost said their sole) interest and charm, but that it is impossible to understand them or appreciate their excellence, if we contemplate them apart from their uniform and definite end, of expressing by images and modes of imitation, severally peculiar to each, the ideas, the sentiments, the aspirations of a Christian. “Christian art,” says M. Raoul Rochette, speaking of painting, “agrees with pagan art in this,—that it takes nature for its guide and its model, but it exercises itself on types altogether different, and in such a manner as to interest the moral rather than to please the physical sense. A God-man, a virgin mother, old men, women, children, expressed in this imitative system, a new philosophy, whereof the images were founded on the *griefs*, the *infirmities*, the *imperfections of humanity*. In taking for its objects of imitation types which had nothing in common with those of antiquity, and in proposing to itself in this imitation another end than that which guided ancient artists, who directed all their views to physical beauty, christian art, by making all subservient to moral expression, produced in the region of imitative art, a revolution similar to that which Christianity itself had effected in the moral world.”*

In other words, christian art has, like the art of antiquity, an ideal towards which its energies are directed, and by reference to which alone it can be understood or appreciated. In antique art, physical beauty was an essential element; and hence, as M. Rochette has well remarked, what we term its ideal, was no other than the reality itself, under its most embellished form, or with its most elevated expression; and

* Discours sur les Types imitatifs de l'Art du Christianisme.

the main purpose of this kind of art, accordingly, was sensual (or to use Mr. Coleridge's word, "sensuous") pleasure. The ideal of christian art, on the other hand, is not to be found in the reality, but in something beyond, signified, implied, or expressed; and which can only be expressed at the sacrifice of many qualities of art that naturally gratify the senses. Compare, for example, the Apollo Belvidere, and the St. Sebastian of Perugino; the one appears to march along as if the earth were unworthy of his tread, exulting in all the pride, self-sufficiency, self-confidence, disdain of control, the power, the corporeal beauty, and dignity (if you will) of vigorous manly health;—the other of vulgar form, lean and emaciated, feeble, humble. In the one we find every quality that is captivating to the sense and flattering to our nature. All the minutiae of detail by which a representation is identified with common life, are carefully removed, while nothing is left out that can add to the pervading sentiment of perfect physical beauty and resistless power. In the St. Sebastian, on the contrary, we had almost said that nothing is left to convey even a hint of physical strength. Instead of perfect form, we have one of ordinary every-day occurrence;—instead of manly vigour, we have feminine tenderness;—instead of lusty health, we have the pallid hue of suffering;—instead of the disdainful downward glance of the eye, the proud distended nostril, the beautiful, though contemptuous curl of the lip, we have a countenance, whose every line betokens meekness, patience, gentleness; and if it is joyful, it is illumined only by a joy that shines through an external of suffering.

In truth, there is a something in christian art that naturally is not more agreeable or palatable to us than Christianity itself is: and Christianity must have taught us to aspire to that kind of perfection, of which the art only gives us the resemblance, before we can admire it in the copy, or to experience the sentiments and emotions which the art seeks to express, before our sympathies can be excited by it.

We must ourselves have learned to abridge our desires of physical enjoyment, before we can be content with a kind of art in which this is secondary. We must possess more than a mere susceptibility of the pleasure derived from the beautiful and agreeable in the objects of sense; for, if we judge by this rule, the very best works of sacred art must appear cold, lifeless, and unattractive. Our tastes, in short, must have been cultivated in the school of Christianity, and have undergone its purifying and transforming discipline. We ourselves must have used restraint before we can estimate the use and value of that restraint, which art imposed on herself, when she suffered the mark of the cross to be imprinted on her winged hand.

We fear that all this will be reckoned very mystical and obscure: but we wish simply to impress on our readers, as intelligibly as we can, that a relish for christian art, in its highest form, is not the offspring of taste, if we use the word in its ordinary acceptation, but of

taste subdued by the power of religion ;—a taste, in its origin ethical rather than physical ; that looks at the spirit of the art rather than its form ; and that uses the realities of art only as the figures, the sacraments, the shadows, the language,—the conventional means, in short, by which expression is given to sentiments and emotions, that have their birth not in nature alone, but in nature *transubstantiated* (if we may be pardoned the use of the word) by the spirit of Christianity.*

Now, to return to the point whence we set out. Supposing we are agreed that the Music of the Church stands in need of reformation,—we feel thus much—the conviction is forced upon us by a right-mindedness, that is making its way in all matters of ecclesiastical decorum ; the question is, whether, in conducting or promoting a reformation, it be more advisable to adopt a rule, such as that we have suggested, or to follow the guidance of our taste.

If it be true, as has been advanced above, that christian art is the offspring not of taste merely, but of taste directed and controlled by the spirit of Christianity,—it is also true, that to appreciate the merits of works of art done by this influence, our taste must have been brought under the same dominion : but here is the difficulty. It is not enough to say, that we possess the two elements,—that on the one side Christianity is still extant, and on the other, that taste in the arts is flourishing among us,—for the fact is notorious, that for the last three centuries, the breach has been gradually widening between the two ; and however much individuals may lament this, they cannot escape the influence of a state of things beyond their control. We are all part and parcel of the times in which we live ; and imprisoned and fettered as we are, by the habits of thought and modes of life that constitute the character of our age, all our attempts to free ourselves from the dominion of circumstance must be partial ; and in thought, perhaps, rather than in sentiment and action.

Now, it is not merely the actual divorce of art from religion that we have to contend with, but confirmed habits of taste consequent on this, and rules of excellence which we have insensibly adopted, that

* We may observe, in passing, that the view we have taken will account for the opinion maintained by the devout painters of the modern German school, and espoused by Mr. Drummond in his recent pamphlet on Art, that it is impossible for an irreligious man to depict sacred subjects truly ; e.g. that a sensualist cannot, if he will, give us a true image of virgin purity and modesty ; and, we believe, it is difficult to dispute this ; for hypocrisy, though easy in society, is impossible in art.

From the remarks made above, we may also see something of the cause of that character possessed by works of ancient christian art, which has been termed *unworldly* or *unearthly*, and which most people feel without knowing in what it consists. But if christian art be a resemblance of christian life, we can easily understand why it should abridge itself somewhat of its power of gratifying the senses. We can comprehend why the churches of olden time, with their stone seats, their marble floors, and their temperature, warm or cold, as the season provided, smacked a degree less of the life and enjoyments of this world than your modern temple, with its advantages of hot-water apparatus, and Turkey carpets, and velvet cushions, and soft hassocks.

are in principle diametrically opposed to those which must have been current in the best days of sacred art. In one respect, paganism and Christianity taught art the same lesson ;—both directed it towards an ideal excellence ; both called into being by its means a series of types, by which the ideal peculiar to each was either realized or symbolically expressed. But art has forgotten the high purpose she learnt from both : she has forsaken the ideal for the sensual.

We have stated that the arts which have ministered to Christianity owed to her their birth, their nourishment, and their maturity. Up to the period when they reached perfection, there was no taste for art but a religious taste ; and this was gradually carried into, and exercised on, the affairs of common life. The architecture of the Church was applied, under a modified form, to civil and domestic uses ; but its style retained its ecclesiastical character. At a later period, the figured music of the Church assumed the form of the madrigal, and became matter of amusement and recreation ; but it varied little for a time from the sacred style. A revival of a taste for the poetry of classical antiquity, led painters to exercise their art on subjects drawn from this, but they clothed their new images in the characteristic traditional dresses of sacred art.*

We do not find fault with this new bias of art ; but it was attended with important, and, considering the concomitant decay of religion and respect for all matters ecclesiastical, inevitable results. New tastes sprung up, or rather, perhaps, tastes were brought into exercise, and found gratification that hitherto had been kept under restraint. In the genuine Music of the Church there was an asceticism, (if we may be allowed the word,) a solemnity and a rigidity which we can easily suppose must have become distasteful where the principles and feelings that gave rise to these characteristics were supposed to have no place ; and that without imagining any great decay of religious feeling where church matters were in question. It is not surprising, therefore, that when a commencement had once been made in the cultivation of the art for mere amusement, a new and lighter species of music, more tickling to the ears, should

* With respect to painting, we cannot refrain from noticing a ludicrous, though impressive illustration of the text. We call it ludicrous, because it is so ; but it exhibits, with a force proportioned to the superiority of painting as an imitative art, what must be, as it was, the inevitable tendency of applying things sacred to profane uses. We refer to a celebrated picture, the production of Giovanni Bellini, finished by Titian after his death, which was painted for the duke of Ferrara, and is now in the collection of baron Camuccini in Rome. It represents a group of Bacchanals ; and Bellini, though he has depicted many of the figures in postures and actions grossly indecent, has given them withal the most saintly expression :—such as he had all his life (and it was a long one) been accustomed to bestow on his Madonnas and saints. Could Titian, his successor, help feeling the absurdity of the hypocritical look imparted, by thus engrafting on profanity an expression of countenance induced by religious feeling ? Was it not impossible, the taste for such subjects having gained a footing, that we should avoid being led, step by step, as the influence of church art lost its strength, to the more natural representation of indecency, till it assumed, in the hands of such as Rubens, with all the force of art, the unblushing front of undisguised profligacy ?

very rapidly have sprung up. But mark the effect of this. The same composers supplied both the church and the chamber; and in proportion as the madrigal style diverged from the sacred, it became more difficult to adhere to the spirit of the latter. Indeed, it was morally impossible, if we consider how rapidly the new taste for social and convivial music gained ground, and the demand which there consequently was for novelty, that composers who threw all the force of their genius, without restraint, into this kind of art, should have continued at the same time to submit to the trammels imposed on them by the rules of sacred composition in their works for the Church. Whether it were so or not, it is a fact that the novelties and peculiarities of the madrigal style were gradually engrafted on Church Music.

What the cultivation of convivial music commenced, that of dramatic completed, and by the same process; until, at length, the case was completely reversed. At one time, as we have said, the power and sway of sacred art was so great and pervading that it imparted to the whole artificial world an ecclesiastical character; but now the art of the Church lost all character of its own, and became about as weak a reflection of secular art as secular had been formerly of ecclesiastical. For example, in the case of the picture by Bellini, mentioned in a note above, we find a profane subject invested with the characteristics of sacred art; in a sacred work by Rubens, on the other hand, we shall find sacred personages with the dresses, the luxurious action, the sensual expression of the courts of his time. Or in music; on the one side we have the madrigal hardly differing from the motett, and on the other we have the modern Italian mass differing nothing from an opera. Or in architecture; on one side we have Westminster Hall and the old Palace of Westminster, and on the other any of the churches in Regent Street you may like to select.

But the case has not merely been reversed with respect to the influencing source of art; a greater change has taken place in the art itself, which has now gained the supremacy. We have said that the progress of the arts has been from the ideal to the sensual. We mean that they have gradually come to adopt as their end that kind of sensual pleasure which is derivable from art, based upon the passing associations and fashions of the day; and that they have rejected for this the ideal proposed by religion. The arts of paganism pointed at an ideal perfection of external nature; the arts of Christianity at a spiritual perfection, and its concomitant ideas and affections; modern art looks to neither. It has in common with pagan art that it is sensual; but it wants its elevating and purifying purpose: in common with christian art it is ethical; but its ethics are those of fashion, not of Christianity. Now, whether we will or no, we lie under the baneful influence of these characteristics of modern art. Accustomed to make the physical pleasure we receive the test of merit—and equally accustomed to act as if taste in art were a thing between which and religion

there were no connexion, may it not happen that we shall find little of that kind of enjoyment which by habit we have come always to expect from works of art, in those works which in point of religious feeling are the best? May it not happen that, by placing taste beyond the sphere of morals, we have lost the intensity of vision by which a right and a wrong spirit may be detected in every avenue of sense, in every food for imagination and intellect; and that even in what we have been accustomed to reckon the innocent means of enjoyment? If we are to judge of ancient christian art by our feelings, we must try our feelings by our habits; we must inquire what our tastes are based upon. If, in the matter we have in hand, we would know whether the Church of past ages, which felt differently, felt more truly than we, this must be our course. If our habits are luxurious, indolent, intemperate (and we use these terms not in the gross sense), we can hardly be expected to have much sympathy with a kind of art which was founded on and gave expression to feelings engendered by the fastings, the vigils, in a word, by the humbled spirit of ancient Christianity.

The course of the arts towards the sensual is one only among the many evidences we possess that we live in times peculiarly designated in prophecy as sensual; the influence of this tendency on the Music of the Church is a step only in the ladder by which she has gradually suffered herself to be dragged into the arena of worldly life. Is there not, then, reason to distrust any guidance in the path of reformation that must, in the nature of things, be biassed, if not misdirected, by circumstances so adverse to clearness of discernment and purity of taste and feeling? Are we not justified, on every ground, in recommending the adoption of music, which there is no doubt was invented by the Church for her own use, even though it may, in the first instance, be unpalatable to us?

NOTICES OF BOOKS.

The Cardinal Virtues; or, Morals and Manners Connected. By HARRIETTE CAMPBELL, Author of "*The Only Daughter.*" London: Parker. 1841.

WE will speak principally of the first volume of this little work, with which we are, on the whole, in very excellent humour. We are not sure, indeed, of all its ethics, and still less of the verisimilitude of some of its incidents, and by far the most part of its dialogue. But it breathes a fine bracing mountain air. It is lively and free, with much power of imagination and much justice of sentiment. It records the education of five children, two the son and daughter, and three the nephews and niece, of a certain Mr. and Mrs. Mackenzie, who live on the banks of a loch, somewhere, we

take it, in Inverness or Ross-shire. We should be glad to hear of those wild regions containing more such people, of whom we rejoice to find, some way on in the book, that they adhere to the apostolic communion. We entreat the fair authoress, however, in her next edition, to forbear describing them as "members of the Church of England"—to which they belong, we assure her, in no other sense than to the Church of the United States. They would be admitted to communion in either, should they be in the country where either is planted. But that is all. The Church to which they immediately belong is, we exult in telling Miss Campbell, the Church of their, and, we presume, of her fatherland; connected by the closest ties with ours here in the south, but still independent of her;—not different, but somewhat varying from her, and with some spiritual treasures to which her most loyal and devoted sons have looked with feelings of envy.

Our next stricture must be on two discussions, one theological and the other philosophical, which we hold to be superfluously introduced. We are not prepared to say, that we disagree with Miss Campbell in her opinion upon the sacrifice of Cain, because we are not prepared to encounter the high authorities we know she can quote on her side. But surely it is all too uncertain matter to be presented to the minds of children, and still more so is the speculation (p. 163) about bloody sacrifices before the fall, or, at least, before our first parents left the garden.

The philosophical discussion to which we object respects the physical pain and the violent deaths undergone by the animal creation. Surely it is better not to present the mind of a child with so perplexing a difficulty as this. It is not much in his line. If his mind be a thoughtful one, the day will probably come quite soon enough when he will be confronted with it, and must wrestle with it. He will, perhaps, suffer some pain in the encounter, and will certainly turn away from the remedy offered by our authoress. We can assure her she has not touched the real difficulty, and is much more likely to do harm, by having perchance suggested it, than good by vouchsafing an answer which does not reach it.

From what we have said, our readers must be prepared to hear that we think Miss Campbell has yet a good deal to learn; but we are sanguine as to her learning it, and still more as to her power of afterwards giving it to others.

The Case stated with reference to the late Meeting of the Society for Promoting the Employment of Additional Curates. Leeds :
T. W. Green.

This is a pamphlet of merely local interest, against an attorney of Leeds, named Atkinson, and two Clergymen, who united in an attack upon Dr. Hook, the Vicar of that parish, for holding a meeting of the Curates Aid Society. It is only noticed here to express our satisfaction at finding that Church principles are supported by "an overwhelming and increasing majority" of Churchmen at Leeds, and that those principles exhibit their fruits in the gentle, amiable, and truly

christian tone in which this pamphlet is written. We hope that the "Low-Churchmen" of Leeds will listen to this kind remonstrance, and permit a soft word to turn away wrath. We have never seen the objections against the Pastoral Aid Society stated more briefly than in the following note, which we therefore quote, without any intention to attack the Pastoral Aid Society, but merely to state the case.

"It is not wished to enter upon the question of the merits or the demerits of the Pastoral Aid Society, but the objections to it, as I gather them from a note which the Vicar has attached to the corrected report of his speech, are these: 1st. The Pastoral Aid Society employs an *objectionable* lay agency. 2. It retains a veto on the nomination of Curates by the Incumbent, and thus has *virtually* the nomination. It is only thus that the Crown nominates to Bishoprics. The Dean and Chapter elect a person; but the Crown has a veto, and will exercise it until the person is elected whom the Crown approves. 3. The management is in the hands of a *party* in the Church, and not in the Bishops, or a committee appointed by them."

A Lecture on the Use of the Episcopal Liturgy in Presbyterian Churches. By the Rev. R. BURNS, D.D. Minister of St. George's, Paisley. Second Edition. Paisley: Gardner. 1840.

Truth and Love versus Prelacy and the Prayer Book; being a Reply, &c. By the Rev. R. BURNS, D.D. Minister of St. George's, Paisley. Paisley: Gardner. 1840.

The Truth spoken in Love, relative to Episcopacy, &c. By the Rev. W. M. WADE, Minister of Trinity Episcopal Chapel, Paisley. Paisley: Murray & Stewart. 1840.

A few Friendly Words with the Rev. Dr. BURNS. By the Rev. W. M. WADE. Paisley: Murray & Stewart. 1840.

The Truth with Boldness; in Two Parts. By DAVID AITCHISON, M.A. Oxon. Glasgow: Murray. 1841.

THE ecclesiastical affairs of Scotland came under our notice in our last number, but the controversy of which the documents here before us are the stages and details, is of too interesting a character not to claim a few words more. It appears, then, that churchmen in Scotland occasionally arrange to have charity sermons preached in presbyterian places of worship, with the services of the day, or, as we fear from some expressions in these pamphlets, only a part of them, used before sermon. The refusal of St. George's, Paisley, for this purpose, by Dr. Burns, the minister thereof, has given rise to the present controversy, which has turned on the question of episcopacy and the merits of the Prayer Book. As to the latter, we own it does not greatly shock us to find, that those who are not in the continual habit of using it are unable to appreciate its beauty and excellence. Of all things truly divine, may we say, with our great poet, that

"You must love them, ere to you
They will seem worthy of your love."

Neither should we have been much hurt at the refusal of St. George's; for on this point we feel with Mr. Aitchison, who speaks thus:—

"I do most heartily concur with Dr. Burns in thinking that it (the Prayer Book) ought not to be obtruded on presbyterian congregations, because I esteem it far

too holy to be made the mere preface to a sermon, on occasions when people are attracted very often by idle curiosity, and not to worship God in spirit and in truth. Presbyterians have no Prayer Books, and could not find the places if they had; and when they ought to worship and fall down and kneel before the Lord their Maker, they are sitting inattentive, if not impatient."—*Aitchison*, p. 25.

We are not, we are aware, very fit judges of the difficulties with which the Scottish bishops may have to contend; but if the practice in question *can* be dispensed with, we think their cause would be no loser.

Whatever pain and discomfort may be occasioned by them in Scotland at first, we rejoice to find the questions of episcopacy and the apostolical succession gaining public attention there. Truth, when presented to them, is sure of being in a little while recognised by the secret lovers of truth, of whom we trust that Scotland contains very many. In regard to the actors in the present controversy, we must praise the spirit of Mr. Wade, which entirely answers to the title of one of his pamphlets, and the unshrinking firmness of Mr. Aitchison. As for Dr. Burns's qualifications for engaging in it, we can soon dispose of them. We remarked, last month, that theological attainments are somewhat of a rarity among the ministers of the Kirk; and unless they can have it proved that Dr. Burns is considered at nearly the lowest stage of learning in that community, we think our readers, on being presented with the following sentence, in which as much ignorance and absurdity are displayed as could well be compressed into the space, will admit that we had good reason for the assertion.

"Mr. Wade will no doubt be astonished [he may well be] when he finds, from the same revered father (St. Jerome) that IN HIS DAY it was no uncommon thing for presbyters to ordain bishops; FOR he tells us that the presbyters of Alexandria chose and made their own bishops, from the days of Mark till those of Heraclas and Dionysius."

When Dr. Burns shall have presented the public with a full dissertation on the strange chronological errors which have crept into the received histories of the early Church, and shall have dissipated the ignorance of ages, by bringing the days of Heraclas and Dionysius into identity with the days of Jerome, we shall think it worth while to go over the already trodden ground of that father's views of episcopacy—but not till then. We think this choice specimen of the erudition of a presbyterian D.D., which we can assure them is but in keeping with the rest of his pamphlet, will set the mind of our readers at ease as to his powers of refuting the claims of episcopacy.

We must now say a few words to Mr. Aitchison. There is much in his pamphlets which we admire, and which we think calculated to be useful in Scotland; but we will venture to suggest to him the importance of avoiding all appearances of eccentricity and startling novelty, in a country where the majority have yet to learn the first principles of apostolical order. At the expense of much self-denial must the lover of patristic antiquity learn this lesson, we think, even in England, and much more in Scotland. There they must remember that they, a scanty part of the population, have the sole responsibility of representing the apostolic system; and that, if *they* make the weak brother offended, he has not, as in England, other classes of churchmen, with their variations of temper, to whom he may turn.

But though we wish Scottish churchmen to be prudent, we do not wish them to be timid. We do not wish them to hide the distinctive features of their system. They will be far more likely, we are sure, to make good converts by exhibiting that system in its fulness, than by trying to approximate to the ways of their sectarian neighbours. Presbyterians are far more likely to be set a-thinking by seeing how *different* is the whole principle of the Church from their own, as manifested in appointments, in the regulation of time, in the frequency of prayer, &c., than by seeing nothing but a rival place of worship and preaching for the Sunday. In particular should we rejoice to hear that Mr. Aitchison's regrets after a daily service were likely to have the effect of bringing about such a thing, *at least* in the churches of the bishops, and so Scotchmen might be led to see that episcopacy provided them with something more than a new place wherein to spend an hour or two of their Sundays,—even with a home for their spiritual being, an ever open access to the heavenly sanctuary, a daily supply of the bread of life, a daily sacrifice of prayer and praise, a daily opportunity of confessing their sins and hearing the gracious and authoritative announcement of pardon, a daily *manifest* participation in the communion of saints.

Christian Charity ; its Obligations and Objects, with reference to the Present State of Society. In a Series of Sermons, by JOHN BIRD SUMNER, D.D., Lord Bishop of Chester. 8vo and 12mo. London : J. Hatchard & Son. 1841.

THE announcement of a new work by the excellent and estimable prelate who presides over the see of Chester, could scarcely fail to excite a warm and lively interest. It would be impossible but to expect what was good, and pious, and full of genuine christian feeling, from the pen of so distinguished an author. In the volume before us, the Bishop has brought together a series of discourses, embracing within their compass a complete system of christian charity, of the most extensive character, containing all the various classes and subdivisions of benevolence, which he has illustrated in a style at once simple, clear, and eloquent, and quite worthy of his high reputation as a writer. The preface also is very interesting ; in it the Bishop has introduced, in order to strengthen his arguments for an increase and enlargement of our individual benevolence, some striking and remarkable statistical facts, which ought to produce an irresistible effect upon the mind not only of him who regulates his actions by the sure and unerring rule of the word of God, but also of those who profess to think and act according to the dictates of a selfish expediency alone. In the volume itself he has not only urged upon his readers the necessity of a general benevolence as a duty binding upon each individual, but has traced out in all their ramifications the different modes in which this quality may develop itself, namely, in providing the means of christian education and christian instruction ;—two manifestations of the charitable spirit, upon which the Bishop wisely and justly places the greatest stress, as tending in their consequences to

remove the cause of many of those evils under which the poor labour, and in ministering to the sicknesses and diseases of the lower classes, by contributing to those institutions founded for this express purpose. In short, extensive as the subject is, each division is treated in a manner calculated to arrest and fix the attention of the christian reader.

The following passage, which we extract from the fifth sermon in the volume, contains a clear and beautiful statement of the principle which ought to animate the Christian in the performance of his duty:—

“ It appears, then, that the enforcement of the commandments, on the principle of love towards Him who issues them, is not confined to a sentence like the text, or to any one of the sacred writers, but is involved in the whole texture of the gospel. The language of Christ is throughout, *If ye love me, keep my commandments*. And as we cannot mistake the fact, so neither can we be at a loss for the reason on which it proceeds. No other principle would be so universal—no other principle so influential. No other principle would be so universal. The ways can never be enumerated or set forth in order, in which a disciple of Christ may fulfil his Master's will. They are infinitely various, and depend upon a multitude of circumstances which defy anticipation or description. They depend upon the state of society in which the Christian lives; on the situation of life which he fills; on the education which he receives; on the abilities with which he is endued; on the individuals with whom he comes in contact; on the means and opportunities which he enjoys. ‘ God divides to every man severally as he will;’ assigns him various powers, and various occasions of employing them. It could never be accurately defined on whom the different duties lie which the service of Christ requires,—never laid down beforehand, for instance, to whom it particularly belongs to propagate at home the truths of the gospel, or to carry them to foreign lands; who are to visit the sick and the afflicted, and supply the destitute; what portion of his substance every different individual should employ in works of mercy and piety. It was worthy of infinite wisdom, instead of attempting this,—instead of promulgating a code too voluminous for ordinary use, and still imperfect and inadequate at last,—it was worthy of infinite wisdom to leave a general principle which should make such a code superfluous—a principle which should extend to all cases, belong to every age, apply to every individual: *If ye love me, keep my commandments*.

“ You know, my brethren, the nature of a piece of mechanism—a work of art ingeniously contrived to perform certain operations; and which does perform them, perhaps, with wonderful precision. But it can go no farther; it cannot provide for contingencies, or take advantage of opportunities; all must be regularly settled and previously planned. To this we might compare the heart, if it were solely governed by precept. Whereas the heart, when actuated by a ruling principle, instead of by direct precept, is like that astonishing living mechanism, the human body. The body, with its limbs and sinews, as constructed by the great Creator, is convertible to every object which the circumstances of man require; and instead of defining beforehand the achievements of which it is capable, we are daily surprised at the new powers which it discovers and exerts. There is a vital energy within, which moves every way, as inclination may direct or necessity require. So then it is with the love of Christ shed abroad in the Christian's heart. It is a vital energy within, which can act everywhere, and everywhere find an occasion of acting. Wherever the Christian is, his Master has a will, which, wherever he is, he can endeavour to obey and serve. There may be, or there may not be, the letter of the law to demand; but there is the spirit of the law to direct, and the spirit of love to animate; and this universal spirit of love becomes the fulfilling of the law.

“ Oh, brethren, how it ennobles the heart, how it exalts the life of man, to be actuated by this principle! to seek in every thing the will, to study in every thing the interests, of our heavenly Lord! And yet, remember, the spring, the source of this—the love of Christ—towards ourselves, however deeply felt or intimately known, still passeth knowledge—is still a depth which our present faculties can never fathom.” P. 70.

In the sermon entitled, “ The surest Mode of benefiting the Poor,” the Bishop, after showing the inadequate nature of any efforts which

we may make to effect this object, if they are confined only to those exertions of charity which are intended to improve the temporal condition, proceeds to state in a very forcible manner,—in a train of reasoning at once clear and distinct, eloquently expressed, and abounding in new and beautiful illustrations,—a mode of attaining the object proposed, by which, instead of a slight temporary relief, a permanent alleviation of misery and distress may be produced, and the condition and prospects of the immortal soul, and not merely of the perishable body, may be improved.

“Our object, then, must be to improve the condition which we cannot change; to do that for the poverty which must exist, which the gospel has done for the death which must arrive—to take away its sting. And there are means which have this power. When the Israelites were wandering through the wilderness, and suffering from drought, they came to the waters of Marah, and they were bitter: thirsting as they were, the people would not drink them. Moses prayed unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. The branches of the tree changed the nature of the waters. It is an example of the manner in which *Religion* changes the character of poverty, and the condition of labour. That which was bitter is made sweet: that which caused a murmuring is complained of no more.

“By religion, my brethren, I understand the gospel of Christ Jesus; for that is the religion revealed to me, and I know no other. Religion can effect that permanent change which we desire: it can make an abiding improvement in the condition; it can lighten the burden of labour; it can lessen the weight of poverty; it commonly prevents the miseries of indigence; and does for those who are blessed by it, what the apostle did for the cripple when he raised him from a state of impotency to strength and vigour. Had Peter given that poor man what he asked, he would have gladdened him for the moment; and, that moment past, his wants would have returned. But by what he did, when he bid him *to rise up and walk*, he removed his wants, instead of relieving them; he lifted him up to a state which before he could not have reached. The man became a new creature. It was great,—but it is only an example of the daily and ordinary effect of Christian faith, when received into the heart. ‘It raises up the poor out of the dust, that it may set them with princes, even with the princes of the people.’ * * * So that ‘the brother of low degree’ may justly ‘rejoice in that he is exalted.’ His earthly rank remains the same, though even in this respect his godliness may profit him; but his spiritual rank connects him with angels and archangels, and with all the company of heaven. He is made the son of the most high God, ‘through the adoption that is in Christ Jesus;’ he shares the gracious promise, ‘Ye shall be my sons and daughters, saith the Lord Almighty;’ and he has an interest in the inheritance prepared for him of God before the foundation of the world. And these privileges are not a mere name or title. They have a reality of present blessing. The sense of Divine favour enlivens poverty, lessens toil, and cheers privation. Every day has its comfort, when the duties which are performed are done to the glory of God. Every sorrow has its alleviations, when it is known to come from the hand of unchanging love, and the counsels of unerring wisdom. The lot, however mean, was shared by Him, ‘who, though he was rich, yet for our sakes became poor.’ The way, however rugged, is less rugged than the way he trode; and it leads to a glorious kingdom, where ‘there shall be no more curse:’ where the ‘new heaven’ shall be without cloud or storm, and the ‘new earth’ shall not bring forth thorns or thistles; where the dead, whether rich or poor, who ‘have died in the Lord,’ shall ‘rest from their labours, and their works shall follow them.’ Here, then, we find the good we want, and the good which we must be first and chiefly anxious to promote. The good we want, is the amelioration of man’s state. Religion produces that melioration; and the means that diffuse religion may be furnished by the silver and the gold. For though we can no more command religion, than we can command the wind, that bloweth where it listeth, still there are certain agencies by which, in the course of God’s ordinance, the grace of God is communicated to man, and he becomes that new creature which I have described; agencies which those who desire to glorify God may provide, nay, which God designs they should provide, and so become instruments in fulfilling his merci-

ful purposes. The first of these agencies is the *house of God*, in which the gospel may be perpetually proclaimed. For we may still ask as of old, and unhappily there is too much reason to ask, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, unless they be sent?" Manifestly this must be the concern of those who possess the silver and gold. *This they have to give.* God commits the duty to them. The poor have not the means of providing religious knowledge for themselves. There was a people once on earth, over which God himself vouchsafed to preside as king, leaving thereby to future ages an example of what he approves. For the religion of that people he made abundant and special provision. He devised ways in which all should be brought up in the knowledge of their God,—all be able to enter into his courts, to kneel before him in his temple, to hear his word read in their synagogues every Sabbath day.

"And those who believe that they have here an intimation of God's will, and make a like provision, are more truly benefiting their neighbours, than they could profit them by any other distribution of their wealth. *Such as you have, you give to them,* when you prepare the place of worship which may invite them to come in, weary and heavy-laden as they are, and cast their burthen upon Him who offers rest unto their souls. *Such as you have, you give,* when you provide that a minister should seek after the sheep which have strayed; should warn and rebuke with the authority of one commissioned from God; should point out the way through which the most unworthy may find access to God, and the most ignorant may be made wise unto salvation.

"Together with the means of *public worship*, they who possess the silver and the gold may furnish the means of *education*. This also must be so brought within their reach, as to be made easy to the poor. Even if they are apprized of its value, this is a case in which they require the aid of others. Securing this, again you may be entitled to say, *Such as I have, give I unto thee.* You cannot send the children of your poorer neighbours into the world, with any other endowment than that which their own exertions must procure. But if you send them into the world acquainted with the word of life, furnished with the knowledge of God as reconciled to man in Christ Jesus, and offering them access to Him, by the Spirit, as their Father, ye have made them rich indeed. We do not undervalue other learning. Secular knowledge is desirable; for all knowledge may be sanctified when there is knowledge of God. But such knowledge can profit but for time. We need provision for eternity. A being who must live for ever, needs that knowledge which may bless him for ever. Many prophets and righteous men have desired to possess that knowledge which is revealed to the youngest of our children, and have not obtained it; nay, even Solomon, in all his wisdom, was not instructed like one of them. The kingdom of God had but dawned on Solomon; on them it shines in all its brightness and its fullness. In its light they may walk safely. By its rays they may be cheered through paths that would otherwise be dark and gloomy. Nay, its glory may be reflected on themselves; and they, too, may shine as lights in their own proper world, their holy practice seen and admired by all who know them."—P. 110.

Remarks on Church Rates, and the Rochdale Contest, addressed to all England, and especially to Members of the Legislature. By J. E. N. MOLESWORTH, D.D. Vicar of Rochdale. 12mo. Rochdale: T. Holden. London: Rivingtons; J. Burns; Whittaker and Co. Manchester: T. Sowler. 1841.

It would be difficult to find a more striking example of unjust treatment, and, as perhaps we might with more propriety call it, modern persecution, than is exhibited in the case of Dr. Molesworth, the reverend author of the pamphlet before us. An individual of high character for literary attainments and professional excellence, is selected to fill a large and arduous charge in a distant part of the country. Instead of meeting with that courteous and respectful reception which is due from the inhabitants of a parish to its pastor,

on his arrival in this remote charge, he experienced, to use his own words, "on every point, even though wholly unconnected with religion, a rancorous and systematic opposition;" every attempt at conciliation, he observes, was met with hostility and outrage. Such was Dr. Molesworth's reception in his new parish. And what, it may well be asked, could be the reasons for such an extraordinary course of conduct? Because he was known to be a firm and consistent advocate for the rights and privileges of the Church; because, more especially, he was known to be a most zealous and uncompromising defender of church rates. This it was which appears to have set every engine of faction and dissent in motion on the arrival of Dr. Molesworth in Rochdale. This it was which caused the ministerial and factious press to greet his appointment "with the foulest abuse." As he observes, "the hint was intelligible. Whether the London Anti-Church Societies sent supplies, or special instructions, to their agents at Rochdale, cannot be ascertained; but I soon perceived, that I was to be made a mark of political dissenting agitation."

The first contest which took place, arose, it seems, out of an attempt to appoint churchwardens, "who would *obstruct, not perform*, the duties of the office." This dishonest purpose, forwarded by the aforesaid dishonest practices of "tender conscience," was too bad. It was defeated. The next step which took place, "was a litigious appeal to the Quarter Sessions, with an avowed intention of raising every possible technical impediment. To intimidate the churchwardens by *expense*, it was given out that the confederates were well *supplied with funds*. Again they failed—but they threaten to carry it to another court: the result is yet to be seen."

On the 10th of July, 1840, a vestry was convened for the purpose of granting a church rate. A poll was demanded and took place. And now ensued a scene so disgraceful and outrageous, that, for the credit of our country, we would fain hope few such have occurred—a scene which displayed in their true and proper colours the *real* designs of the enemies of the Church, however cautiously and artfully they had been hitherto disguised under the hypocritical plea of *tender conscience*. This scene is so extraordinary, and is so well described by Dr. Molesworth, that we are unwilling to abridge it, and will therefore present it to our readers in his own words.

"*Inflammatory* handbills were put forth, *organized* committees were formed, by the anti-rate party; while the friends of the church had no committee, and seemed to leave matters to take their course. Large bodies of the anti-rate party poured in—and during the first three days they were in a majority of some hundreds. They were full of exultation, and taunts. They put out a bill boasting of their certainty of victory, calling on their adherents to make the majority 1000. The Church party all this time offered no outrage, and shewed no signs of ill temper—all was orderly.—But, whether from the ill-timed crowing of the abolitionists, or from shame at seeing the Church thus abandoned, the friends of order, on the fourth day, roused themselves, and gained so rapidly on their opponents, that they no longer talked of the "*thousand majority*," but began to fear lest they should be in a minority. Then was exhibited the *different spirit* of the two parties under defeat. Instead of leaving the poll to go on *fairly*, as the Church party had done while it was *against them*, the *Tender-conscience* party began their *usual tactics*.—A *riotous* assemblage was brought into the churchyard. Gangs of ruffians surrounded *infirm* persons and *females* known to be favourable to the rate, and hustled and terrified them till they dared not approach to

record their votes. Personation of voters, and all the meanest tricks were practised. But notwithstanding all these unlawful means of obstruction and imposition, the Church party continued every hour to gain ground, so that on the fifth day, at the close of the poll, the Church party was only sixty-six behind. An extension of the time would probably have placed them at the head."

In consequence of the manner in which this majority had been obtained, the vicar and the churchwardens, in concert with several of the more respectable parishioners, determined to make another appeal to the parish. A vestry was accordingly called. And now Dr. Molesworth shall again describe the scene.

"The anti-rate party had been loud in their exultation, and proclaimed that the friends of the Church would never try again. Finding their mistake, they shewed the *temper* and *spirit* with which, under the plea of *conscience*, they were actuated. They collected an immense rabble—several of these '*tender-conscience*' persons directing them to groan, and hiss, and hoot, in the church, the moment the vicar attempted to speak; several stood upon the seats—others blasphemed in that hallowed place. One (it is to be hoped *thoughtless*) young man, whom the *tender consciences* were pleased to honour as among their leaders and chief agents, jumped on a seat till he broke it, and when remonstrated with, replied with vulgar blasphemy, and a wish that he could pull down the church. These, and various other brutalities, and sacrilegious performances, were part of the proceedings of '*tender consciences*,' and displayed the nature of their *liberality*, which they boasted. After a scene of uproar more characteristic of savages than civilized beings, the meeting adjourned to the churchyard. A rate of a halfpenny in the pound was proposed, and a counter amendment moved. The mover of the amendment was heard through a long string of appeals, such as demagogues make to the worst passions of the multitude—that the Church oppressed and robbed them—that the Church was to blame because the people chose to *resist* the law, and therefore the law, as in other cases of *resistance*, enforced a distress against the offender. When the vicar, in reply, began to touch the fallacies of the speaker, his voice was immediately drowned by the *liberal* followers of '*tender consciences*.' A poll was demanded and granted."

And now a scene followed, infinitely worse, infinitely more disgraceful and outrageous than that which occurred at the former poll.

"Towards three o'clock on that day, (the last of the poll,) large bodies of workmen whose employers were against the rate, were turned out an hour before the usual time. And from that period, a *systematic* and *organized* obstruction and intimidation of the voters for the rate was perceptible. If a carriage came up, with anti-rate colours, an opening was immediately made for it; but if carriages with voters in favour of the rate came, they were stopped, attempts were made to overturn them, traces were cut, and one carriage dragged back. It was with the greatest difficulty that the police could obtain an approach for them, or save the people from severe injury. Ruffians, banded together, *knocked down* several of the church-rate party, tore their clothes, kicked them most savagely, and terrified many, so that nothing but the greatest zeal could have induced voters to encounter such danger. All this, be it observed, was done by the '*tender-conscience*' party; they cannot produce a single instance of supporters of the rate ill-treating any of their opponents. It was impossible for the voters to get up in time when so obstructed. * * I extended the poll one hour, but I believe, notwithstanding the assertions of the opponents to the contrary, that when the poll was so adjourned, the church-rate party were in a *decided* majority. At this the rage of the *liberals* and the '*tender consciences*' knew no bounds. The riot became more fierce, and to prevent bloodshed, the military were called out. It has been stated, that the military immediately retired, upon the order of one of the *liberal* magistrates, who said they were called out unnecessarily. This was one of the many false statements made for the use and comfort of '*tender consciences*.' The military moved to a spot close at hand, under the direction of their officers, who alone could direct their movements, when the Riot Act had been read, and who did this according to the standing directions for such occasions. At the close of the poll, at which above 13,000 votes were recorded, a majority of 113 was declared for the rate, and another hour would apparently have more than doubled that majority, as the presence of the soldiers *cleared the way* for the voters, and repressed the outrages of the rioters."

Such is the freedom of the subject ; such is the toleration of opinion contemplated by the *so-called liberals* ! Such are the tender Whig-radical mercies exercised towards those who fear God and honour the Queen, who desire to reverence that pure and apostolic branch of the Church Catholic planted in these realms, and to render obedience unto the laws ! Freedom of the subject extended to licentiousness and violence for themselves, and a grinding tyranny towards all others ;—a most unlimited toleration as regards their own opinions, and a bitter and unrelenting persecution towards the opinions of those who differ from them. Worthy representatives are they of the puritans, independents, *et id genus omne* of levellers, both in Church and State, who, in the seventeenth century, overturned the altar and the throne, and who carried on their unhallowed and execrable schemes under the convenient and most accommodating plea of a regard for *tender conscience*.

We hope this pamphlet may be most extensively circulated. We earnestly recommend all those to read it who are desirous of seeing, painted in their proper colours, the designs and practices of those who meditate the destruction of the Church and the constitution of their country, for such we may be assured is their real object, however they may attempt to disguise it under some thin and transparent veil, or flimsy pretence. It has often been said, it is never too late to learn. We therefore hope that the lesson which Dr. Molesworth has given with so much force and impressiveness may be studied with attention.

In conclusion, although we have confined our remarks in the present notice to the latter portion only of Dr. M.'s pamphlet, we ought to mention that the earlier sections, which treat of the subject of church rates generally, are equally worthy of attention, and will be found full of instruction and information.

The Psalms, &c. Pointed for Chanting, as used at the Rectory, and other District Churches, of St. Marylebone. London : W. Hunt. 1841.

THIS little book, as the preface informs us, has been printed under the "sanction of the rector, district rectors, and officiating clergy of the parish of St. Marylebone ;" and we shall, therefore, be expected to treat it with the respect due to so learned a body, including, as it does, the names of Spry, Chandler, Penfold, Scobell, Fallow, Bennett, Thompson, &c. &c. We venture, however, with all deference to remark, that the publication is scarcely got up with that care and attention which might naturally be expected from so respectable a body as the clergy of Marylebone, or from those who may be employed under their sanction ; and we are almost inclined to suspect that the anonymous editor has not had the benefit of the advice and superintendence of his superiors to any great extent. In the preface, which is the only part which possesses any claim to originality, we have what the author calls "Observations on congregational chanting ;" and for the benefit of our readers, we shall give a specimen of these.

"It must be admitted that chanting is one of the most *exciting* (!) and affecting parts of our Church Service. . . . As to the *propriety* of chanting, while there are innumerable *positive directions* on the subject, it would be superfluous to introduce them in a little book of this kind. . . . As music (says a pious author) is a *duty, much should be learned from it*, and it ought to be used *as such* for the improvement of the *understanding*, and advancement of devotion; and every one should, as far as in *their power*, unite and join in singing Psalms and praises to Almighty God."—Pp. 5—7.

We humbly submit that observations such as these (and we have honestly selected those most to the point) will not tend much to the enlightenment of the public mind in the matter of chanting.

The sentence beginning, "Its object is to encourage," &c. has quite defied our powers of comprehension, and, we think, the Marylebone clergy must be unusually acute if they can make "head or tail" of it.

The book comprises ten Psalms or Canticles, pointed for chanting, on the plan first introduced by Mr. Janes of Ely, and of course, if we except the "observations" just noticed, contains nothing but what has been done equally well before. The printing, however, is clear and good, and as far as we have noticed, correct; and we hope that it may tend, as the editor desires, to the promotion of congregational chanting in the churches of St. Marylebone. We are glad to notice that the *Te Deum* is pointed, from which we infer that it is the practice in these churches to *chant* it antiphonally. We remark this, the rather, because we have heard of foolish attempts having been made in some parochial churches (we put cathedrals out of the question here) to sing it to what is called a *service*; and the consequence has been, that an orchestral exhibition has been got up with female (!) singers,* and we know not what else, to the great disappointment of those who would (as what churchman would not?) delight in joining their voices with those of the choir in that noble hymn of praise.

The Selwood Wreath. Edited by CHARLES BAYLY. London: Burns. 12mo. 1841. Pp. 424.

THE notion of forming a constellation, as it were, out of the poetic effusions of a district is by no means an injudicious one; as thereby many a solitary strain may be rescued and perpetuated in the neighbourhood where it is most interesting. In the present case, however, the editor, by restricting his selection to "pieces of a religious or moral tendency," has voluntarily foregone much of the advantage and

* This is a corruption, or theatrical importation, which has lately crept into our churches, we fear, to a considerable extent. We need hardly say, that nothing can be more *unecclesiastical*. In establishing a church choir, the first object should be to train a set of choristers—no very difficult matter if undertaken with zeal and determination—so that there may be no temptation to resort to improper assistance. There *is*, of course, a temptation;—because the professional singer, who has been employed during the week in performing music, of perhaps a very similar character, can step into the church orchestra on the Sunday morning, ready prepared to sustain the soprano parts, without the trouble of teaching boys. Let us hope, however, that the clergy are now becoming alive to the impropriety of such things, and that we shall soon see our ancient choirs, together (we will add) with our ancient *music*, extensively revived.

attractiveness of such a plan. We cannot indeed quarrel with any work which presents the public with a compilation of sacred poems, such as the "Selwood Wreath" holds forth,—all respectable and well-intended,—and many of them superior productions, considering the very difficult class to which they belong. For as nothing is easier to meditative and fervent minds, than to put religious thoughts into metre, so is there nothing more rare than originality and striking excellence in that department. The editor has brought forth out of his treasures, "things new and old." He has taken copious tribute from Bishop Ken, who, as a poet, has force and unction, but is sadly deficient in taste and melody. He is greater as a divine, and still more memorable as a meek but resolute sufferer for conscience sake. As we wish to warrant our favourable opinion by a specimen, the following recommends itself by its brevity :—

"TO AN INFANT BAPTIZED.

BY THE REV. J. JOYCE, M.A.

'Tis autumn with the falling year ;
With thee, sweet babe, 'tis early spring ;
Flowers fade around, and leaves are sear ;
Thou art a rose just blossoming.

We bathe thee with the heavenly dew,
And plant thee in a holier sod ;
And pray that thou may'st bloom anew,
When borne from earth, a flower of God."—P. 21.

It seems only fair to say of the editor's own contributions to the volume, that they indicate a gentle and devotional spirit in the composer of them ; and they are by no means the least meritorious blossoms in the garland woven within the circuit of the ancient Forest of Selwood.

A Journal, written during an Excursion in Asia Minor. By CHARLES FELLOWS. London: Murray. 1839. Large 8vo. Pp. 347.

IN this volume Mr. Fellows has made a valuable addition to our stock of knowledge. Like Mr. Acland, whose interesting sketch and description of the plains of Troy are probably well known to the majority of our readers, he possessed no advantages for undertaking such a tour beyond the bodily energy which is common to all his countrymen, and a mind imbued with a pure classical taste, which characterizes all true sons of our noble universities. Yet withal he has produced a work of much value to the antiquarian and the topographer, and which will well repay the study of the general reader. Time was when to have travelled ensured, at least, some degree of mental accomplishment ; when it meant not only to have "seen the cities of many men," but to be conversant with their habits and dispositions. It will be a happy change for England when her young men again go forth in a like spirit, and not, as is now too often the case, resembling that prodigal son who went into a foreign land to spend his substance in riotous living. There are few countries from which something is

not to be gathered by the diligent tourist. The present excursion includes Lydia, Mysia, Bithynia, Phrygia, Pisidia, Pamphylia, Lycia, and Caria, the central portions of which Mr. F. believes never to have been previously visited by an European. And yet this little speck of earth might furnish an epitome of the whole world's history—both sacred and profane, ancient and modern. Nice and Troy, Sardis and Tarsus, are names calculated to awaken manifold associations; and dull must be the imagination which does not kindle at contemplating the arena in which the genius of the East and West has four times contended for the victory. One great drawback in endeavouring to make oneself acquainted with the present condition of the country, arises from the exceeding uncouthness of the names,—a difficulty which Mr. Fellows has boldly overcome, by giving us the old classical titles. The chief value of this work consists in the engravings of the architectural and monumental remains. We shall look with interest to the appearance of Mr. Fellows's second tour in these countries. It is to be regretted that he has not more of an ecclesiastical, or, which is the same thing, of a devotional spirit.

Scripture History, in Familiar Lectures. By the Hon. and Very Rev. HENRY E. J. HOWARD, D.D. Dean of Lichfield.
(Vol. XIV. of the *Englishman's Library*.) Fcp. 8vo. Burns.

THIS volume is the second series, comprising the New Testament, the historical portions of which it harmonizes and reduces to an easy, continuous narrative, elucidating by the way most of their difficulties, and suggesting many valuable practical reflections. A brief sketch of the history of the Church of Christ is added to the materials furnished by scripture, and brings down its fortunes to the present day. This little work will be found a safe and useful manual for schools or home instruction.

WE are glad to inform our readers, that a collection of "Pastoral Addresses," by the late Bishop Otter (J. W. Parker, 1841), has just been given to the world by his widow. The table of contents is a very attractive one, comprising Letters to the Rural Deans, to the Clergy, and, in one instance, to the Clergy and Laity of his Diocese; a Charge, two Addresses to the Children at Confirmation, &c. We take this opportunity of correcting an error into which we fell in our January number, in which we represented Bishop Otter as having voted for the *ministerial measure of education*. He gave no such vote, there having been no such measure ever before the House of Lords. We must apologize to the correspondent, who kindly pointed out this mistake, for having forgotten up to this time to rectify it.

"My Life, by an Ex-Dissenter" (Fraser, 1841,) is a kind of work, against which we must protest. Fiction seems to us a most inadmissible argument against our sectarian brethren. True, the author may say that his incidents are in reality facts, necessarily but slightly disguised; to which we answer, that it is impossible in that case to know where the disguise ends and the reality begins. Mr. Maitland's work on the Voluntary System answers whatever purpose the present book could propose to itself, and is all authentic. Moreover, the author, if a sincere convert to the Church, should take time to understand

her principles, which would prevent his giving nick-names to some of those on whose fellowship he has entered, but whose opinions, be they right or wrong, we are sure he has not yet mastered.

"A Plea for Primitive Episcopacy," &c. by the Rev. W. C. A. Maclaurin, M. A. (Burns, 1841), is the work of a presbyter of the Scottish Episcopal Church. It is exceedingly acute and able, and well calculated to set people a thinking. We should be sorry, however, to pledge ourselves to all it contains. The author, we think, has a quicker eye for a truth, than for the difficulties with which to many the said truth is likely to be surrounded. Moreover, we have a greater reverence for the principles regarding the nation, and its integrity and independence, which were brought into day-light at the Reformation, than he has; and we conceive, that he somewhat forgets the Divine guidance, which is always over the Church, leading her, through subordinate changes, into new manifestations of God's glory,—a truth to be applied, no doubt, with exceeding caution, but yet by no means to be forgotten.

It can scarcely be necessary for us to notice such a book, as "Live while you Live," by the Rev. T. Griffith, A.M. (Burns, 1841.) The well-merited reputation of the author, must, by this time, have ensured it very general attention.

"The Unity of the Church," by the Rev. Wm. Gillmoor, (Rivington, 1840,) is interesting and orthodox. We cordially recommend it.

"An Explanation of the Scheme of the London Library, in a Letter to the Earl of Clarendon," by W. D. Christie, Esq. (Hooper, 1841), is a most important pamphlet. We trust it will be the means of advancing the interests of the undertaking which forms its subject, than which few have recently been proposed likely to be attended with greater advantages.

From the metropolis our attention is called to what may be the birth of a still more important movement in the country. The "Rules of the Englishman's Library, for Nottingham and Nottinghamshire (Nottingham, 1841), are, we think, most admirable. This promising institution was established, it seems, last autumn, and is under the patronage of the Lord Bishop of Lincoln. A donation of 5 guineas procures membership for life; whilst a subscription of not less than 4s. per annum, entitles to all the privileges of the library, so long as it is continued. The Bishop of the diocese, and Clergy of the county, are members, *whether they subscribe or not*. The 9th rule is, that "no member shall be eligible to serve on the committee, or as an officer of this institution, who is not a member and *communicant* of the Church of England." We earnestly hope that this library will be the parent of similar ones in every part of the land.

"Clerical Education," by the Rev. C. Perry, M.A. (Parker, 1841), is an excellent pamphlet, very pleasingly written.

"A Sermon on the Decoration of Churches," by the Very Rev. G. Chandler, D.C.L. Dean of Chichester, &c. (Chichester, 1841), is a good sign of the times. Whilst private men are thought crotchety, if no worse, for directing attention to such a subject; it is comfortable to find the influence of a dignitary combined in this instance with the personal reputation of the individual enlisted on the same side.

We observe that the first series of "Weekly Tales and Tracts," edited by Dr. Hook, of Leeds, under the sanction of the Bishop of Ripon (Harrison, Leeds), is now finished, and the whole may be had in a volume suitable for a lending library.

RETROSPECT OF AFFAIRS.

THE most interesting subjects which have been debated in Parliament since we last wrote, are the incorporation of the seminary of St. Sulpice in the House of Lords, and the Poor Law Amendment Bill in the Commons. As regards the former we will say little, for we do not feel competent to discuss the question. The Bishop of Exeter's motion, as all the world knows, fell to the ground, because of the Right Rev. mover's abandonment by the Duke of Wellington, who had shortly before expressed himself very warmly against Lord Sydenham's proceeding; but on the discovery of what he considered a precedent whilst he was himself in power, changed his opinion. We share largely in the confidence felt by all parties in the conscientiousness of the noble duke, which is as remarkable and as unfailing as his genius; but we do wish, that he and all the rest of our statesmen would give up this reverence for their own precedents; this feeling, that they have committed themselves by every thing they have at any time done, either directly, or through those for whose acts they are responsible. What sensible man acts on such a principle in private? Who, in the management of his affairs, if not notorious for obstinacy, ever dreamt of repeating a proceeding, on which he had received new lights, and of which he now saw the evil? And why a principle, which it would be madness to adopt in private, should obtain in public business, we are at a loss to perceive; the latter being, it is presumed, the more difficult of the two, and that in which the chances of our being sometimes misled, are very much greater.

As to the Poor Law Amendment Bill, we think it is obvious, that there is a much more extensive feeling against it, among the middling and even higher classes, than public men were at all prepared for. Lord John Russell has abandoned his original proposal of renewing the powers of the commissioners for ten years, and adopted the period of five instead. Whether Sir Robert Peel be right or wrong in the support he has always given to the New Poor laws, we think his speech the other night calculated to produce very healing effects. If he assent to the principle on which the commissioners are vested with such powers, it is most gratifying to find him protesting against the spirit they have displayed, and against that heartless discouragement of almsgiving, which, however congenial with calculating theories, can never be reconciled either with the noblest and truest dictates of our nature, or, as Sir R. Peel most properly proclaimed, with the revealed will of God.

Our foreign affairs assume so varying an aspect—now seeming settled, or nearly so, and now altogether the reverse, that it is idle for quiet people like us, to say any thing about them. When we next write, we shall probably know for certain, whether we are at peace or war with America. The indications of pacific desires given by the new administration, are obviously no criterion of what is to be expected in a country, where the provincial governments can bring about war, and involve the central in direct opposition to its opinion.

We are aware of but one event in the course of last month of much directly ecclesiastical importance; and of that one we must decline speaking. It seems to us that all who value the peace and unity of our Zion, will feel the importance of not adding to the present excitement by any words of their own on *either side*, till they have had the means of fully investigating the case in all its bearings, which we for ourselves have not had as yet. Let the prayers of the faithful ascend for peace—true spiritual peace, as well as temporal—in their time, and we doubt not that what has recently occurred will be overruled for good; that the pain it may have occasioned will soon be got over, and the most desirable of results hastened, in consequence of it—the result of the wise and good of our Church, understanding each other much better than, perhaps, they have recently been doing, and making common head against the enemies of their holy mother, and her adorable Redeemer and Spouse.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Bath and Wells, at Wells	March 7.
" Lincoln, at Lincoln	March 14.
" Peterborough, at Peterborough	March 7.
" Tuam	Feb. 28.

DEACONS.

Name & Degree.	Coll.	Univ.	Dioc.	Name & Degree.	Coll.	Univ.	Dioc.
Alford, S. B.A.	Qu.	Cam.	Peter.	Hickey, A. B.A.			Tuam
Andrew, J. B.A.			Tuam	Holland, E. B.A.	Mag.	Oxf.	B.&W
Bagshaw, A. A. B.A. (l.d. Lich.)	C.C.	Cam.	B.&W	Jones, H. D. B.A.	Pem.	Cam.	Line
Baleston, E. B.A.	King's	Cam.	Line.	Lloyd, R. B.A.	Mer.	Oxf.	B.&W
Barker, G. L. B.A.	Chr.	Cam.	Line.	Lowe, E. B.A.			Tuam
Barnes, H. F. B.A.	Clare	Cam.	B.&W	Maltby, H. B.A.	Joh.	Cam.	Line.
Bickersteth, R. B.A.	Qu.	Cam.	Peter.	McDonagh, J. D. B.A.			Tuam
Booth, G. A. B.A.	Exet.	Oxf.	Peter.	Montague, J. A. B.A. (l.d. Yk)	Mag.	Cam.	Line.
Brown, J. C. B.A.	Wad.	Oxf.	B.&W	Morgan, N. B.A.	Bras.	Oxf.	Line.
Burbridge, T. B.A. (l.d. Worc.)	Trin.	Cam.	Line.	Mortlock, C. B.A. (l.d. Ches.)	{Gon. & Caius}	Cam.	Peter.
Carson, J. M.A.			Tuam	Oulton, A. B.A.			Tuam
Clarke, C. B.A.	Trin.	Oxf.	Peter.	Pownall, W. L. B.A.	Joh.	Cam.	Line.
Deane, J. W. B.A.	Joh.	Oxf.	Peter.	Raw, J. C. (l.d. York)	Qu.	Cam.	Line.
Dickson, R. G. B.A.			Tuam	Rawnsley, R. D. B. B.A.	Mag.	Oxf.	Line.
Eddie, R. B.A.	Bras.	Oxf.	Line.	Russell, M. W. W. B.A.	Ch.Ch.	Oxf.	Peter.
Elliot, W. L. M.A.	King's	Cam.	Line.	Seymour, C. H. B.A.			Tuam
Elmes, T. B.A.			Tuam	Singleton, W. B.A.			Tuam
Escott, H. S. B.A.	Ball.	Oxf.	B.&W	Smith, A. H. B.A.	Edm.	Oxf.	Peter.
Francis, W. B.A.	Chr.	Cam.	Peter.	Steele, T. J. L.A. (l.d. Durr.)	St. Bees		B.&W
Gresley, J. M. B.A.	Mary	Oxf.	Peter.	Stockdale, H. B.A.	Cath.	Cam.	Line.
Hamilton, J. B.A. (l.d. Kilmore and Ardagh)	Trin.	Dub.	Line.	Story, P. W. B.A.	Ch.Ch.	Oxf.	Peter.
Harris, H. B.A.	Cath.	Cam.	Peter.	Tatton, A. B.A.			Tuam

PRIESTS.

Atkins, W. M.A.			Tuam	Jones, J. B.A.	Edm.	Oxf.	Peter.
Atthill, R. B.A.			Tuam	Jukes, R. B. B.A.	C. C.	Cam.	B.&W
Bailey, R. K. B.A. (l.d. York)	Nw. Inn	Oxf.	Line.	Lazonby, H. P. B.A.	Jesus	Cam.	Peter.
Baillie, E. M.A.	Trin.	Oxf.	B.&W	Livesey, T. B.A.	Trin.	Cam.	Line.
Bennett, G. M.A.			Tuam	Maltby, R. B. B.A.	Joh.	Cam.	Line.
Bluet, J. B.A.	Qu.	Cam.	Line.	McCausland, A. B.A.			Tuam
Boynton, G. B.A.	Trin.	Cam.	Peter.	Maunsell, G. E. B.A.	Ch.Ch.	Oxf.	Peter.
Bradshaw, W. H. M.A.			Tuam	Mould, J. B.A.	Joh.	Cam.	Peter.
Bredin, W. B.A.			Tuam	Nevill, G. B.A.	Cath.	Cam.	Peter.
Butcher, S. M.A.			Tuam	Newcomb, C. G. B.A.	Oriel	Oxf.	Line.
Byron, J. B.A. †	Bras.	Oxf.	Line.	Newcome, H. J. B.A.	Trin.	Oxf.	Line.
Carter, W. A. B.A.	King's	Cam.	Line.	Piercy, J. M. W. B.A.	Clare	Cam.	Peter.
Carver, C. B.A.	C. C.	Cam.	Peter.	Pycroft, J. B.A.	Trin.	Oxf.	Peter.
Cresswell, W. F. M.A.	Pem.	Oxf.	Peter.	Seymour, D. B. B.A.			Tuam
Duffield, R. D. B.A.	Down.	Cam.	Peter.	St. Lawrence, J. G. B.A.			Tuam
Field, E. B. S.C.L.	Sidney	Cam.	Peter.	Slight, J. G. B.A.	Joh.	Cam.	Peter.
Freke, J. B.A.			Tuam	Thomson, W. S. B.A.	Qu.	Cam.	Line.
Graham, C. B.A.			Tuam	Thornton, J. B.A.	Cath.	Cam.	Peter.
Green, F. B.A.	Mag.	Oxf.	Peter.	Tighe, H. B.A.			Tuam
Hall, T. M.A.	Joh.	Cam.	B.&W	Turner, A. M.A.	Joh.	Oxf.	Line.
Hasley, J. B.A.			Tuam	Vicary, M. B.A.			Tuam
Holland, W. B.A.	Line.	Oxf.	Line.	Welsh, G. M. B.A.			Tuam
Jennings, J. K. B.A.	Qu.	Cam.	Peter.	Wilkinson, W. B.A.	Trin.	Dub.	Peter.

ORDINATIONS APPOINTED.

Bishop of Lichfield, in London	April 4.
" Rochester, at Bromley	April 18.
" Ely, in London	May 23.
" Exeter, at Exeter	May 30.
" Lincoln, at Lincoln	June 6.
" Chichester, at Chichester	
" Worcester, at Worcester	June 24.
" Winchester, at Farnham	July 11.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Ardagh, J.	Rossmeor, v.	Waterford	Lismore		Duke of Devonshire.	
Benson, C.	Brampton, v.	Cumberland	Carlisle	3345	Earl of Carlisle	*466
Cassidi, W.	Grindon, v.	Durham	Durham	384	{ Master of Sherburn Hospital	*131
Clark, T. J.	Penrith, v.	Cumberland	Carlisle	6059	Bishop of Carlisle	
Congreve, R.	Burton, p.c.	Cheshire	Chester	458	R. Congreve, Esq.	54
Dennis, G. M. ...	Enniscoffey Union		Meath		Bishop of Meath	
Dunn, J. S.	Manningtree, p.c.	Essex	London		Rector of Mistley	
Eller, J.	{ Saltfleet, n. by St. Clement }	Lincoln	Lincoln	110	Earl Brownlow	*210
Ewbank, W. W. ...	Everton, p.c.	Lancashire	Chester		Trustees	200
Eyton, R. W.	Ryton, n.	Salop	Lichfield	154	H. Lecke, Esq.	*480
Harries, G.	Maenclochog, v.	Pembrokesh.	St. David's	432	H. Bowen, Esq.	70
Hartley, W. S. ...	{ Laughton - en - le- Morthen, v. & St. John's, p.c. Ro- therham }	York	York	1232	Rev. L. V. Harcourt	*96
Holdich, T. P.	Dingley, n.	Northton	Peterboro'	160	{ H. H. H. Hungerford, Esq.	*340
Holdich, T.	Draughton, n.	Northton	Peterboro'	176	{ H. H. H. Hungerford, Esq.	343
Jones, O.	Towyn, v.	Merionethsh.	Bangor		Bishop of Bangor	
Ley, C.	Bloxworth, n.	Dorset	Sarum	251	G. Pickard, Esq.	*230
Lloyd, F.	{ Hampden, n. cum Kimble, v. }	Bucks	Lincoln	{ 286 436 }	Earl of Buckingham	*336
Lloyd, H. R.	{ Taliaris, in Llan- dello Fawr. }	Carmarthen	St. David's	207	W. Peel, Esq.	*133
Maunsell, G. E. ...	Thorpe-Malsor, n.	Northton	Peterboro'	297	T. P. Maunsell, Esq.	*255
Meade, J.	Leighmoney, n.		Cork		Bishop of Cork	
Monypenny, J. L. ...	Hadlow, v.	Kent	Rochester	1853	Family	789
Moore, D.	{ Christ Chapel, p.c. St. John's Wood. }		London		Trustees	
Nicols, B.	{ St. Paul's Chapel, p.c. Mill Hill. }	Middlesex	London		Rev. T. Williams	
Ormerod, O.	{ Presteign, n. cum Disoced, c. }	{ Hereford (Radnor) }	Hereford	3282 116	{ Earl of Oxford and Mortimer	*795
Rice, H.	Syresham, n.	Northton	Peterboro'	895	C. C. Dornier, Esq.	*152
Ricketts, W.	{ Kibworth, n. Beau- champ. }	Leicester	Peterboro'	1500	{ Warden & Fell, Mer- ton Coll. Oxford. }	*968
Riky, W.	Ballicastle, p.c.				Lord Chancellor	
Rodgers, T. E. ...	Harworth, v.	Notts	Lincoln	526	R. Rodgers, Esq.	*687
Rogers, A.	{ Holy Trinity, St. Phillip's, Bristol, p.c. }	Somerset	G. & B.		{ J. G. Harford, Esq. & other Trustees	140
Scarth, H. M.	{ Bathwick, cum Woolley, n. }	Somerset	B. & W.	4137	Duke of Cleveland ...	209
Tireman, W. W. ...	Bowers Gifford, n.	Essex	London	231	J. Curtis, Esq.	564
Townsend, T.	Kilruane, n.	Ireland				
Walker, S. E.	Columb Major, n.	Cornwall	Exeter	2790	E. Walker, Esq.	*1296
Williams, J.	Spelsbury, v.	Oxford	Oxford	609	D. & C. of Ch. Ch. Oxf.	*211
Willis, W. N.	Kilmoylan, n.				{ Vicars Choral of Cath. Limerick	

. The Asterisk denotes a Residence House.

APPOINTMENTS.

Aldrit, W.	{ Chaplain to the Wells Union Workhouse }	Cocks, C. R. S. ...	Dom. Chapl. to Earl Somers
Allen, R.	Prebendary of Exceit	Cook, F. C.	{ Secretary to the London Dio- cesan Board, & Inspector of Church Schools in London & Middlesex }
Arnold, C. M.	Master of Lord Weymouth's School, Warminster, Wilts.		
Barne, H.	Curate of Seend, Wilts		{ Surrogate for the Royal Pec- uliar of Wolverhampton, and Lecturer in the Collegiate Church at Wolverhampton }
Blackier, G.	Prebendary of Maynooth	Cottam, G.	
Boyes, W.	Curate of Dunaghy, Diocese of Connor		
Bromby, C. H. ...	Head Master of the Proprietary School, Stepney	Cotterill, J.	Hon. Can. of Norwich Cathed.
Brookfield, W. H. ...	Morning Preacher at Archbp. Tenison's Chpl. Regent-st.	Dixon, R.	{ Principal of King William's College, Isle of Man }
Browne, J. C.	Cur. of Burtle Chapel & Cat- cott, near Bridgewater	Eden, R.	Inspect. of Ch. Schls. in Essex
Buddicom, R. P. ...	Principal of St. Bees College	Edwards, R.	Hon. Can. of Norwich Cathed.
Butler, D.	Master of the Clergy Orphan School, St. John's Wood	Gibson, A. B. ...	Curate of Bolton
Card, R.	Curate of Clongish, Diocese of Ardagh	Gray, W.	{ Curate of Mullabrack, Diocese of Armagh }
Carpenter, C. ...	Dom. Chapl. to Ld. Beaumont	Greene, C.	Domestic Chaplain to Duke of Richmond
		Harris, Jos. Esq.	{ Mathematical Master in the City of London School }

APPOINTMENTS,—Continued.

Hathornthwaite, T.	Curate of Runcorn, Cheshire	St. John, W. B.	{ Evening Lecturer of St. Aubyn's Chapel, Devonport
Hoops, S. E.	Cur. of Mohill, Dioc. of Ardagh	Smith, H.	{ Cur. of St. Bridget's, Dioc. of Dublin
Inchbald, R. Esq.	{ Mathemat. Mast. of Bishop's College, Bristol	Symonds, J.	{ Chapl. to R. Lane, Esq. High Sheriff for County of Heref.
Keppel, Hon. & Rev. E.	Hon. Can. of Norwich Cathedl.	Townsend, G. F.	{ Curate of Sydenham, Kent
Laying, T. F.	Cur. of St. John's, Bristol	Townshend, G. O.	{ Chapl. to the British Residents at St. Germain-en-Laye
M'Ewen, A.	Chapl. to the Union Work-house, Semington, Wilts	Twistleton, F.	{ Canon Residentiary of the Cathedral, Hereford
Meade, F.	Cur. of Newton Purcell, Oxford	Watts, J.	{ Surrogate at Blandford to the Archdn. of Dorset
Moore, Theod.	Curate of Clonbroney, Diocese of Ardagh	Wilson, W.	{ Minor Canon of the Collegiate Church, Manchester
Murray, F. A.	Cur. of Colpe, Dioc. of Meath	Wrigley, A. Esq.	{ Mathematical Master of the Artillery and Engineers' Seminary, Addiscombe, Surrey
Pellew, Hon. & Rev. E.	Hon. Can. of Norwich Cathedl.		
Piercy, J. M. W.	{ Chaplain to the Melton Union, Leicestershire		
Riky, W.	{ Chapl. of Ballycastle, Dioc. of Connor		

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Bartlett, T. O.	Swanage, n.	Dorset	Sarum	1739	J. H. Calcraft, Esq.	*555
Bull, T.	Elvedon, n.	Suffolk	Ely	248	— Newton, Esq.	*298
Cockin, W.	{ Minchinhampton, n. cum Rodborough, c.	Gloucester	G. & B.	{ 7255 2141	D. Ricardo, Esq.	1193
Crane, S.	{ Bordesley, p.c. Bir- mingham	Warwick	Worcester		Vicar of Aston	*300
Downes, W.	Harworth, v.	Notts	Lincoln	526	Duke of Norfolk	*687
Drury, H. J.	Fingest, n.	Bucks	Lincoln	340	D. & C. of Wells	180
Edwards, J. M.	Towyn, v.	Merioneth	Bangor		Bishop of Bangor	*224
Geldart, T.	Wolfhampeote, v.	Warwick	Worcester	372	Miss Tibbitts	73
Lewis, J.	Long Ashton, v.	Somerset	B. & W.	1423	{ Sir J. Smith and W. G. Langton, Esq.	*117
Mayne, R.	Limpsfield, n.	Surrey	Winchester	1042	W. L. Gower, Esq.	*595
	{ Cuckfield, v. and St. Leonard, } Shoreditch, v. } Plimley, H.	Sussex	Chichester	2586	Bishop of Chichester.	*414
	{ & Chanc. & Preb. of Chichester		London		Archdn. of London...	*656
Pulsford, C. H.	{ Burnham, v. and } Canon of Wells } Cathedral	Somerset	B. & W.	1113	D. & C. of Wells	*550
Reid, J.	Enniscoffey, n.	Westmeath	Meath			
Stephenson, W.	Tullaghorth, v.	Tipperary	Lismore			
Walton, L.	Wendling, p.c.	Norfolk	Norwich	347	Earl of Leicester	52
Worsley, J.	{ Thorley, v. Isle of } Wight	Hants	Winchester	146	{ Rev. Dr. Walker and } E. Roberts	*100

Bluett, T. L. Cur. of Philleigh, Cornwall
 Fletcher, R. At Salisbury
 Gresham, J. H. At Torquay, Devon
 Guinness, H. { Rect. of St. Werburgh's, and
 Chanc. of St. Patrick's, Dubl.
 Hannagan, W. H. Cur. of Houghton-le-Spring
 Hawkesworth, T. Rect. of Kilruane, Ireland
 Norgate, J. At Ashfield House, n. Ixworth

Quinn, J. { Preb. of Kilmaedonough, and
 Treas. of Limerick Cathedl.
 Reid, J. At Bellary, near Madras
 Roberts, N. At Cefn Park, Denbighshire
 Rogers, T. At Stourbridge
 Tisdall, T. Preb. of Maynooth
 Watson, J. At Arnwood, Hants.

UNIVERSITIES.

OXFORD.

Feb. 27.

The Rev. T. F. Henney, M.A. Scholar of Pembroke College, on the Foundation of Sir John Benet, was elected to a Fellowship on the same Foundation, void by the resignation of the Rev. J. R. Edwards, M.A.

BRASENNOSE COLLEGE.

Election of a Fellow, on Thursday, April 29.—Graduates of this University, not exceeding eight years from the date of their matriculation, and producing proof that they are of the kindred of John Williamson, Rector (1522) of St.

George's, Canterbury, or of Sir John Port, Sergeant-at-Law, and were born in the city or county palatine of Chester, are admissible as candidates, and are required to present their testimonials and certificates to the Principal, on or before Saturday, April 24.

March 6.

In a convocation, holden on Thursday, March 4, a letter from the Bishop of Nova Scotia to the Vice-Chancellor was read, conveying the thanks of the governors of the university of Windsor, in that province, to the university of Oxford, for the gifts of certain books printed at the university press. "This," says his lordship, "is the third time in which the library of our institution has been enriched by the university of Oxford; and, humble as our condition is, our desire and endeavour are to be animated by the example of that first of universities, and so be instrumental, in our smaller sphere, in the encouragement and extension of sound learning, pure morals, and undefiled religion."

In a congregation, holden at the same time, the following degrees were conferred:—

B.C.L.

Giffard, G. M. Fellow of New Coll.

M.A.

Baron, J. Queen's Coll.
Oakeley, A. New Inn Hall.
Sealy, E. U. Christ Church.
Smyth, T. R. Brasenose Coll.
Wheeler, G. D. Schol. of Wadham Coll.

B.A.

Claughton, H. C. Brasenose Coll.
Hanley, S. C. T. Wadham Coll.
Lloyd, B. C. St. John's Coll.
Sealy, J. L. Merton Coll.
Tawney, A. R. Merton Coll.

The examiners appointed by the trustees of Dean Ireland's Foundation have signified to the Vice-Chancellor that they have elected Mr. J. P. Tweed, of Pembroke-College, to a Scholarship on that Foundation, and that Mr. Bernard, of Trinity Coll. *proxime accessit*.

On Thursday, Mr. C. Barter, Scholar of New College, was admitted an Actual Fellow; and Mr. H. E. Moberly, from St. Mary Winton College, was admitted Scholar of that society.

Yesterday, Mr. H. J. Rhodes, of the county of Lincoln, was elected and admitted Scholar of Corpus Christi Coll.

On Thursday, the Rev. J. Baron, M.A.

Scholar of Queen's Coll. was elected and admitted a Fellow on the Michel Foundation.

March 11.

Degrees Conferred.

B.C.L.

Fooks, T. B. late Fellow of New Coll.

M.A.

Austin, J. S. Trinity Coll.
Elton, E. Balliol Coll.
Rusbridger, J. Wadham Coll.
Russell, M. W. W. Christ Church.
Tyndale, H. A. Wadham Coll.

B.A.

Burd, W. S. Christ Church.
Lushington, C. M. Oriel Coll.
Warner, Edward, Wadham Coll.

In a convocation, holden in the afternoon of the same day, it was unanimously resolved that the sum of 300*l*. should be granted from the university chest towards the endowment of the additional Church about to be erected in the parish of St. Ebbe, in Oxford; the said sum to be paid when the Church shall be ready for consecration.

The delegates appointed to carry into effect the plans approved by convocation for the erection of the Taylor building and the University galleries, have arranged a contract with Messrs. Baker, of Lambeth, as builders, in conformity with the resolution adopted by the house Feb. 21, 1840.

The electors for the Boden Sanscrit Scholarship, have signified to the Vice-Chancellor that they have elected A. P. Forbes, of Brasenose College, a Boden Sanscrit Scholar, in the room of Mr. W. H. Jones, B.A. of Magdalen Hall, resigned.

The examiners for the University Scholarship for the encouragement of Latin Literature have signified to the Vice-Chancellor that they have elected Mr. G. Butler, of Exeter College, to that Scholarship.

March 12.

University Petition.—In a convocation holden March 12, it was agreed to affix the university seal to a petition to the honourable the House of Commons, for church extension in England and Wales.

At a meeting of the Vice-Chancellor, heads of houses, and proctors, in the delegates' room, March 15, 1841:

Considering that it is enjoined in the statutes of this university (tit. III. sect. 2; tit. IX., sect. II., § 3, sect. V., § 3) that every student shall be instructed and examined in the Thirty-nine Articles, and

shall subscribe to them ; considering also that a tract has recently appeared, dated from Oxford, and entitled "Remarks on certain Passages in the Thirty-nine Articles," being No. 90 of the "Tracts for the Times," a series of anonymous publications purporting to be written by members of the university, but which are in no way sanctioned by the university itself :

Resolved—That modes of interpretation, such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

P. WYNTER, *Vice-Chancellor*.

Letter from the Rev. Mr. Newman.

Mr. Vice-Chancellor—I write this respectfully to inform you that I am the author, and have the sole responsibility of the tract on which the hebdomadal board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness that every thing I attempt might be done in a better spirit, and in a better way ; and while I am sincerely sorry for the trouble and anxiety I have given to the members of the board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

I say all this with great sincerity, and am,

Mr. Vice-Chancellor,

Your obedient Servant,

JOHN HENRY NEWMAN.

Oriel College, March 16.

CAMBRIDGE.

At a congregation holden on Feb. 24, the following degrees were conferred :—

HON. M.A.

Lyttelton, Hon. W. L. Trin. Coll.
Savile, Arthur, Trin. Coll.

M.A.

Duncan, J. R. St. Peter's Coll.
Johnson, E. H. Magd. Coll.

March 18.

Degrees conferred.

D.C.L.

Macdonald, N. H. Fellow of All Souls.

M.A.

Brenchley, J. University Coll.
Daubeny, G. B. Balliol Coll.
Herchmer, W. M. Queen's. Coll
Lambert, W. Exeter Coll.

B.A.

Murray, G. E. Christ Church.
Oyler, J. Balliol Coll.
Pettman, H. E. Trinity Coll.
Robert, E. St. Mary Hall.
Stevens, J. C. M. Christ Church.
Unwin, S. H. Worcester Coll.

The examiners for the Mathematical Scholarship have signified to the Vice-Chancellor that they have elected Mr. E. Warner, B.A. of Wadham College, to the vacant Mathematical Scholarship.

The Prizes.—Our academical readers will thank us for reminding them that the compositions intended for Chancellor's Prizes, are to be sent in on or before Friday the 2d of April ; and those for Dr. Ellerton's Theological Essay, "On the Study of Ecclesiastical History," on or before Wednesday, the 14th of that month.

The following gentlemen have been elected Scholars of University Coll. :—Mr. G. G. Bradley, Scholar of University Coll. to the Bennet Foundation ; Mr. E. H. Plumtre, of University Coll. and Mr. H. C. Pigou, of Oriel Coll. to the open Scholarships.

PROCTORS FOR ENSUING YEAR.

Rev. W. Tireman, M.A. Fell. Magd.
Rev. J. Foley, M.A. Fell. Wadh.

Bampton Lectures.—It is supposed that, owing to the recent lamented decease of the wife of Archdeacon Wilberforce, of Oriel, (the lecturer for this year,) these lectures will not be delivered.

B.A.

Ayton, Wm. A. Trin. Hall.
Deck, Henry, Corpus Coll.
Edwards, Rich. St. Peter's Coll.
Hope, Alexander J. B. Trin. Coll.
Lane, Wm. T. Trin. Coll.
Martin, J. St. Peter's Coll.
Pearson, John, Caius Coll.
Walsh, W. W. St. Peter's Coll. (incorporated from Dublin.)

Yesterday the Master and Fellows of Caius Coll. in this University, elected J. T. Walker, B.A. and C. G. Prowett, B.A. Fellows of that Society, on the foundation of Mr. Wortley.

On Monday last, nineteen Pensioners and four Fellow Commoners were matriculated in this University.

March 6.

On Tuesday last, Jas. N. Goren, B.A.

and Wm. H. Edwards, B.A. were elected Fellows of Queen's Coll.

Robert Inchbald, Esq. B.A. of St. John's Coll. has been appointed mathematical master of Bishop's Coll. Bristol.

On Friday, Feb. 19, J. Harris, Esq. B.A. of Pembroke Coll. was elected to the second mathematical mastership in the City of London School, vacant by the resignation of the Rev. T. Cock, M.A.

CLASSICAL TRIPOS, March 11, 1841.

EXAMINERS.

Edward Warter, M.A. Magd. Coll.
William Hepworth Thompson, M.A. Trin. Coll.
George John Kennedy, M.A. St. John's Coll.
Joseph Henry Jerrard, M.A. Caius Coll.

FIRST CLASS.

Ds. Cope,	Trin.	Ds. Thring,	Magd.	Ds. Martin,	} Corp. Martineau, } Trin.
Bather,	John				

SECOND CLASS.

Ds. Turner,	Trin.	Ds. Gisborne,	Trin.	Ds. Halson,	Pemb.
Ellicott,	John	Sangster,	John	Miller,	John
Richardson,	Trin.	Ware,	Trin.		
Tagg,	} Pemb.				

THIRD CLASS.

Ds. Jephson,	} Corp. Chr. Peter	Ds. Lyttelton,	Hon.	Ds. Smith,	John
Ridout,		W. H.	Trin.	Boutflower,	John
Begbie,		Parker,	} Trin.	Bickerdike,	Trin.
	Smith, W.	Beard,		John	

At a congregation on Wednesday last, the following degrees were conferred:—

B.C.L.

Morse, Rev. C. Queen's Coll.

B.A.

Pidgley, F. John, St. Peter's Coll.
Smith, Nathaniel, Trinity Coll.
Thompson, Josiah, Queen's Coll.

At the same congregation the Rev. C.

Parr Burney, D.D. of Merton College.
H. Hervey Baber, M.A. of St. Mary Hall, and Robt. Willan Smith, M.A. of Jesus College, Oxford, were admitted *ad eundem* of this University.

March 19.

University Craven Scholarship.—On Saturday last, E. A. J. Monro, of Trinity College, and H. M. Birch, of King's College, were elected Scholars upon the above foundation.

DURHAM

At a convocation holden on Thursday, March 18, a grace was passed to enable John Thomas, B.C.L., to commute his degree for that of M.A., all the privileges of his standing being reserved to him.

The Rev. Henry Fielding, M.A. of Emmanuel Coll., Cambridge, and Edw. Litton, M.A. of Trinity College, Dublin, were admitted *ad eundem* by vote of the house.

NO. IV.—N. S.

T T

Wm. Parsons Turton, B.A. of Jesus College, Cambridge, was presented and admitted *ad eundem*.

Graces were passed to permit Robert Stockdale and Jones Burdett, Students in Arts, to count six days in which they were resident in the University before matriculation, as days kept in Michaelmas Term, 1840.

We are gratified to learn that the future endowment of the University of Durham, in pursuance of the intentions of the late Bishop Van Mildert, has been brought under the consideration of the Ecclesiastical Commissioners; and that

such arrangements are likely to be made as will fulfil the spirit of those intentions, and thus ensure the maintenance of the University in a state of respectability and efficiency.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 15th of March, 1841, the Lord Bishop of St. Asaph in the chair. There were present the Bishops of Bangor, Chester, Ely, and Hereford; Lord Kenyon; the Revs. Dr. D'Oyly, T. Bowdler, H. H. Norris, and J. Lonsdale; H. J. Barchard, N. Connop, jun., A. Powell, J. S. Salt, Joshua Watson, J. Cocks, W. Davis, and W. Cotton, Esqrs.

Among other business transacted—Grants were voted towards building a chapel at Hoarwithy, in the chapelry of Hentland, Herefordshire; building a chapel at Chapel Lawn, in the parish of Clun, Salop; building a church at Twigworth, in the parish of St. Mary

de Lode, Gloucester; enlarging by rebuilding the church at Shaw, Berks; enlarging by rebuilding the church at Llanidar, Anglesey; enlarging by rebuilding the church at East Stower, Dorset; enlarging by rebuilding the church at Llangwstenir, Carnarvon; enlarging by rebuilding upon a new site the church at Mundesley, Norfolk; enlarging by rebuilding the chapel at Pelsall, Staffordshire; increasing the accommodation in the church at Hadzor, Worcestershire; building a chapel at Cwmamman, in the parish of Llandilo-fawr, Carmarthen-shire; building a chapel at Worthington, Leicestershire; enlarging by rebuilding the church at Kingston, Portsea.

NATIONAL SOCIETY.

At the monthly meeting of the Committee, on the 3d instant, the Archbp. of Canterbury in the chair, several schools were taken into union, and grants of 2597*l.* in aid of building, enlarging, or fitting up school-rooms confirmed. Applications from various Boards of Education for inspectors were considered; with a letter from the Rev.

E. Field, M.A., announcing his intention to resign after Easter his office of inspector; and it was resolved that two additional inspectors be appointed, whose services shall be placed in turn at the disposal of such bishops and Boards of Education as have not yet appointed inspectors of their own.

MISCELLANEOUS INTELLIGENCE.

ST. ASAPH.—*Denbigh, North Wales.*—A public meeting was lately held in the borough of Denbigh, the Mayor in the chair, when a memorial to the Crown was adopted relative to the Welsh church. It enforced on the Crown the necessity of any Bishop who may be appointed to preside over the united dioceses of St. Asaph and Bangor being conversant in the Welsh language, and also that the surplus revenues accruing from the consolidation of the dioceses and from the abolition of sinecures shall be appro-

priated in North Wales to the augmentation of poorer benefices, the building and endowment of additional churches, in promoting the moral and religious education of the people, and in the founding of a college or colleges "for the effectual attainment of a knowledge of the Welsh language by candidates for holy orders."

BANGOR.—*New Church at Bryngwran, Anglesey.*—On Friday, the 29th of Jan. last, the foundation of a new church was

laid in the village of Bryngwran, in the parish of Llechylched, Anglesey. The Rev. Hugh Wynne Jones, the proprietor of the village, gives the site, and a donation of 100*l*.

BATH AND WELLS.—*Chard, Dorset.*—It is proposed to build a chapel of ease at Chard. The Dean of Salisbury has given a piece of land in the parish of Mere, Wilts, for a site for a National School, which is about to be erected in that extensive parish.

CHESTER.—*Manchester.*—A single individual in Manchester has determined at once to build and endow a church, unaided and alone. The patronage is to be vested in the Dean and Chapter, and the amount appropriated is 6,000*l*. for the erection, and 4,000*l*. for the endowment.

CHICHESTER.—Sir Adolphus Dalrymple, Bart. M.P. has given 20*l*. towards the endowment fund of All Saints, one of the many new churches which have recently been erected in Brighton.

Restoration of Old Shoreham Church.—The church at Old Shoreham, supposed to have been founded before the Conquest, and which suffered from the devastations of the 17th century, is now undergoing a thorough repair, or rather renovation. Originally cruciform, the church had north and south chapels to the chancel, but the north transept had become a complete ruin, and had been walled off from the rest of the building. This part of the structure is to be restored by repairs to a beautiful window in the Norman style, which had been blocked up by a wall, and by the restoration of the ruinous walls, which are now without a roof. An arched door-way in the south transept had been filled up with a window, which in its turn had also been blocked up, a small aperture only having been left for ingress and egress, and even this had been so much obstructed by the accumulation of earth about the church, as to leave the congregation merely a hole through which there was just room for them to creep in. This accumulation has already been removed, and the original door-way is to be restored. The chancel, which belongs to Magdalen College, Oxford, and had originally a beautiful window of the earliest decorated style, but which had been completely destroyed, its place being

supplied by two nondescript lights with circular heads, is also in progress of restoration, at the expense of the College, and under the care of their own architect, Mr. Buckler. The four belfry arches, presenting a noble specimen of Norman mouldings, have been cleansed from a coating of whitewash; and the tower above them has been cleared of the rough-cast which had been heaped upon it, and its arches are in course of restoration. On the whole, the church is one of great interest to the antiquarian; and the greatest care is taken in the repairs, to restore the damaged arches to their former shape and beauty. Funds are still required; and it is hoped that the public will not fail to supply what is needed to complete the work.

ST. DAVID'S.—*Swansea.*—C. R. Talbot, Esq. M.P. has given 200*l*. towards building a new church at Swansea; J. H. Vivian, Esq. M.P. has given 100*l*., and the Bishop of Llandaff and Lady Mary Cole have each subscribed 25*l*.

Consecration of St. David's Church, Carmarthen.—The new church of St. David's, in the town of Carmarthen, was consecrated on the 10th of February, by the Lord Bishop, assisted by the Rev. Archdeacon Bevan, the Rev. D. Archer Williams, the Rev. J. Jones, and others.

DURHAM.—*Bp. Van Mildert.*—The splendid marble statue of the late exemplary Bishop of Durham, Dr. Van Mildert, has arrived in this country from Italy, and will shortly be erected in the cathedral church of Durham.

The Rev. R. G. L. Blenkinsopp, Incumbent of Shadforth, has received a donation of 125*l*. from the Dean and Chapter of Durham towards building a parsonage in that place.

ELY.—The new district church in the hamlet of East Hyde, in the parish of Luton, in the county of Bedford, was opened by license on Tuesday, March 2. The site on which the church stands was presented by the Marquis of Bute, in addition to the handsome sum of 300*l*. Levi Ames, Esq. of the Hyde, and his family, have been most munificent in their donations and exertions, the former having added 1000*l*. to the vicar's endowment, independently of nearly the same sum in subscriptions. The font, a beautiful specimen of Norman architec-

ture, the elegant service of communion plate, the painted windows, and the organ, were all presented by Mrs. Ames. The church will be consecrated by the Bishop of Ely upon his next visitation in the approaching summer.

GLOUCESTER AND BRISTOL.—*Church Extension.*—We hear that it is intended to build two new churches in the extensive parish of St. Paul; towards which the Church Building Society has contributed 2000*l.*; and the Bishop of the diocese 100*l.* to each church.

HEREFORD.—*The Cathedral and Palace at Hereford.*—It has been already stated that the Lady Chapel (a beautiful specimen of early English architecture) in this time-honoured edifice is about to be restored; and, in addition to this, the process of removing the odious plaster and whitewash from the massy columns in the nave of the cathedral is proceeding. The richly-variegated stone of which they are composed is thus brought to light, and the appearance of the whole is much lighter and more elegant. Another great improvement will be effected by the restoration of the Bishop's palace, which is now in progress.

LICHFIELD.—*Stafford.*—J. W. Russell, Esq., of Ilam Hall, has offered to contribute 5000*l.* for the interior restoration of the parish church of St. Mary, Stafford, on condition that the rector, the Rev. W. E. Coldwell, obtains subscriptions to the amount of 3000*l.* towards the external restoration. In the list of donors to the latter object are the following:—Her Majesty the Queen Dowager, 25*l.*; Earl Talbot, 100*l.*; J. Salt, Esq., Russell-square, 200*l.*; George Keen, Esq. 100*l.*; John Marsh, Esq., 100*l.*; W. Haddersich, Esq., 100*l.*; Rev. T. Gisborne, Yoxall Lodge, 50*l.*; F. Stubbs, Esq., London, 50*l.*; Rev. C. S. Roysds, 50*l.*; E. Bellasis, Esq., London, 52*l.* 10*s.*, &c. &c.

Cressage.—The Earl of Liverpool has given the liberal sum of 50*l.* towards the erection of Cressage new church. The Duke of Cleveland has handsomely given a piece of ground for the site.

LONDON.—*Confirmations.*—The Lord Bishop of London purposes to hold his annual Confirmation for young persons,

not under sixteen years of age, residing in or near the metropolis, on Monday, May 10, in the parish church of St. Marylebone, at eleven o'clock; Tuesday, May 11, at St. Mary, Whitechapel, at eleven; Wednesday, May 12, Christchurch, Newgate-street, at eleven; Friday, May 14, St. Mary, Islington, at three; Monday, May 17, St. James's, Westminster, at half-past ten; Wednesday, May 19, St. Luke, Chelsea, at half-past ten.

Church Extension in the Metropolis.—Three new churches will be consecrated during the ensuing month of April, which will contain sittings for 5000 persons—namely, St. Saviour's new church, Southwark, erected on the site of the nave of the ancient edifice, and capable of holding 2000 persons, which is to be the parish church; the new church in Watney-street, Commercial-road East, adapted for a congregation of 1600, to which the Rev. Mr. Quickett, curate of St. George, has been recently appointed minister; and a new church on the grounds of the Charterhouse, nearly opposite Old-street, to hold 1400 persons. There will be 1500 free sittings for the poor in the two last-named churches. The seats in St. Saviour's new church will be appropriated to the parishioners at large. The fund for providing 10 additional churches in Bethnal-green, and as many schools for the instruction of the children of the poor, now amounts to little short of 60,000*l.* The sum still required to carry out the plan is 18,000*l.* Two of the new churches are in a very forward state, and others will be shortly commenced.

Schools for Sons of Clergymen.—We have great pleasure in announcing our hopes that the school for the education of the sons of clergymen will speedily be established. In fact, we are enabled to state that his Grace the Archbishop of Canterbury and the Lord Bishop of London have expressed their intention of giving it their support. We are fully sensible of the value and importance of such an institution, and we hope and trust that the clergy generally will evince their favourable feeling towards it, by making its objects known in their several parishes and neighbourhoods, so as eventually to establish it well and permanently.

Paddington.—It is intended to erect a large and commodious church at the back of the Bayswater-road, Paddington, which is to be the parish church. The design is gothic, with a tower and spire

140 feet in height, which is to contain a musical peal of bells. The old parish church is to be converted into a district church.

Whitechapel.—The Rev. N. Jones, incumbent minister of St. Mark's, Whitechapel, has received from her Majesty Adelaide the Queen Dowager, the sum of 25*l.*, as a donation towards the building of a Sunday and infant school in that poor and populous district.

Consecration of St. John's, Southall-green.—On Saturday morning the ceremony of consecrating the new church of St. John, Southall-green, in the parish of Norwood, was performed by the Archbishop of Canterbury. The Archbishop performed the consecration, after which a discourse was delivered by the Rev. Frank Hewson, B.A., the new minister. His Grace then consecrated the burial-ground. The sacred edifice, erected at the sole expense of Mr. W. Dobbs, of Fleet-street, cost upwards of 4000*l.* A school-house, and a residence for the minister, is also attached to the church. The school is capable of containing between 150 and 200 children. The parish of Norwood, in which the new church is situated, is extensive, and contains a fast-increasing population; and the mother church is only capable of affording accommodation for 400 persons. The new building will contain nearly 600.

NORWICH.—*Confirmation.*—The Lord Bishop of Norwich will hold confirmations at the following places in April and May next:—At Norwich, Honingham, Blofield, Loddon, Beccles, Halesworth, Framlingham, Aldborough, Yoxford, Southwold, Lowestoft, Yarmouth, Ormesby, Bungay, Redenhall, Stradebrooke, Eye, Diss, Attleburgh, Wymondham, East Dereham, North Elmham, Reepham, Long Stratton, Debenham, Stowmarket, Barham, Woodbridge, Ipswich, Woolverston, and East Bergholt. And in the autumn, at Coltishall, Ludham, Stalham, North Walsham, Aylesham, Cromer, Holt, Wells, Burnham, Fakenham, Litcham, Hingham, Watton, Thetford, Northwold, Downham, Upwell, Walpole, King's Lynn, Snettisham, Grimston, and Swaffham.

OXFORD.—The Bishop will hold confirmations in Berkshire and in the south of Oxfordshire during the latter end of the month of April, or in the month of

May, due notice of which will be given to the Parochial Clergy as soon as more definite arrangements can be made.

ST. GEORGE'S CHAPEL, WINDSOR.—*Increase of the Choir.*—The dean and canons having determined to add increased strength to the fine choir of this chapel (which consisted of an organist, eleven lay clerks, and ten choristers), by the addition of a tenor and counter-tenor, the trial of skill by the respective candidates took place in the chapel, on Thursday last, before the Hon. and Rev. H. C. Cust, the Hon. and Rev. E. G. Moore, the Rev. Dr. Keate, the Rev. Wm. Canning, &c., canons, who were assisted in their decision by Dr. Elvey, the organist. The election of counter-tenor fell upon Mr. Coveney, from Canterbury, who has been a chorister in that cathedral during the past six years. The result of the decision for the tenor is not made known.

PETERBOROUGH.—The Bishop purposes to hold confirmations throughout the counties of Northampton and Rutland in the month of May next, and to confirm throughout the county of Leicester in the month of July or August.

RIFON.—Her Majesty the Queen Dowager, with her accustomed liberality, has been pleased to contribute 20*l.* towards the projected new church at Burley-in-Wharfedale.

The Earl of Burlington has given the ground for a new church at Keighley, and subscribed 100*l.* towards it, besides an equal sum for the enlargement of the parish church.

ROCHESTER.—*Consecration of Lee Church, Kent.*—On March 11th this beautiful structure was consecrated by the Lord Bishop of Rochester, in the presence of a numerous body of the clergy of the diocese. His Lordship afterwards preached from 1 Kings viii. 18, to a crowded congregation, consisting not only of the parishioners, but most of the surrounding nobility and gentry, whom the interesting services of the day attracted. The architecture of the building is of the early pointed style, adopting as a model for the component part of the exterior the Lady Chapel of Salisbury Cathedral. The windows are filled with stained glass, executed by Mr. Waile, of Newcastle, who, from his intense and enthusiastic study of an-

cient examples, bids fair to stand unrivalled in the production of this species of glass. The central east window, the design of which is taken from the "Five Sisters" in York Minster, is a most beautiful specimen. The height of the spire is 136 feet; the length of the building from east to west 118 feet; width 54 feet; will hold 1,000 people, and cost 8,000*l*.

SALISBURY.—*Biddestone.*—The parishioners of Biddestone St. Nicholas, Wilts, contemplate affording greater accommodation in their church by building a new chancel, and repewing the old church; the expenses to be defrayed by voluntary contributions.

WINCHESTER.—*Ryde, Isle of Wight.*—We have to record a contribution of 300*l*. by Mrs. Lind to the proposed new church; also 100*l*. by James Player Lind, Esq., M.D.; and 100*l*. by the Misses Lind. It will be recollected that Mrs. Lind also presented a valuable piece of land for the site. The new burial-ground presented by Mr. G. Player will be soon ready for consecration.

Godalming.—The repairs and enlargement of the ancient church of Godalming, together with a new Bathstone window at the west end of the nave, with a new vestry, and a considerable addition to the churchyard by a grant of land from the Dean of Sarum, the patron, having been completed, with other important additional improvements, it was lately re-opened for divine service under the auspices of the Lord Bishop of the diocese, who preached a sermon in aid of the funds for these purposes, the collection amounting to 53*l*. In the evening, Archdeacon Wilberforce preached, when 9*l*. were added to the previous collection.

WORCESTER.—*Diocesan Church Building Society.*—At the quarterly meeting of the committee of the above Society held at the Guildhall, on Monday the 8th of February; present, the Lord Bishop of Worcester in the chair; Rev. Prebendaries Digby and Benson, Revs. G. W. Kershaw, and W. J. Chesshyre, and J. Dent, and S. Lea, Esqrs., the sum of 150*l*. was voted towards the erection of a church in the hamlet of Wilmcote, Warwickshire.

Birmingham.—The necessity of furnishing additional church accommoda-

tion at Birmingham has been suggested, and it has been determined to erect, with as little delay as possible, six new churches in the town and neighbourhood. These, with Bishop Ryder's church, recently built, will materially contribute to the efficacy of the Established Church. Some of the buildings have been commenced, and it is supposed that three will be ready for consecration during the present year.

Wolverhampton.—The trustees of the late Earl of Dudley have forwarded to the Rev. W. Dalton, in the name of Lord Ward, the sum of 200*l*. in aid of the fund for building two new churches in Wolverhampton.

YORK.—*Visitation of the Archbishop.*—On the 25th ult., the Dean and Chapter met in the vestry-room of the Cathedral at York, to proceed according to notice with the business of the visitation, which had been adjourned from the last meeting. The Rev. Mr. Harcourt having explained the failure in the negotiations to decide, by a reference to Sir W. Follett, certain matters in dispute between the Dean and Chapter, Dr. Phillimore, the Commissary appointed by the Archbishop, addressed the Chapter at considerable length upon the nature of the business upon which they had been called together, commenting in strong terms upon the conduct of the Dean in absenting himself when so grave a charge as that of simony was preferred against him. He then alluded to the other matters set forth in the articles of inquiry, which had occasioned the necessity of the present visitation. The Court met again on the following morning, when the Rev. W. Harcourt entered into a defence of the chapter as to the frequent administration of sacraments. Archdeacon Corbett and Archdeacon Wilberforce having made a few observations, Dr. Phillimore addressed the Court, and intimated that it was his anxious wish to get through the whole of the business before the Court, and that he should issue a special monition demanding the presence of the Dean, who had no cause of absence, and of Mr. Markham, who had given no reason of absence whatever, at the next meeting of the Dean and Chapter. The learned Commissary then adjourned the Court till Tuesday the 23d of March. It was understood that all the gentlemen who were absent from the Chapter without assigning any reason, were pronounced contumacious.

SCOTLAND.

Death of Bishop Walker.—We have to record the death of the Rt. Rev. James Walker, D.D., the venerable primus of the Scottish church, Bishop of Edinburgh, and Pantonian Professor of Divinity. The following is extracted from an Edinburgh paper:—This distinguished person has been long respected, not less on account of his public station than for the influence of his character as a private individual. Having passed through the regular course of a Scottish college, he entered the University of Cambridge as a freshman, where, after residing the usual number of terms, he took the several degrees in arts. Upon his return to his native country, in 1793, he devoted himself to literature, as sub-editor of the *Encyclopædia Britannica*, the third edition of which was then passing through the press, under the auspices of the late Bishop Gleig. While in this employment he contributed many valuable articles to that national work, and also exercised, in the frequent absence of his friend, a general superintendence over the whole publication. At that period, too, he gave to the world several tracts and discourses. Being induced, towards the close of the century, to go abroad as tutor to a young baronet, he spent two or three years on the continent, where, as he enjoyed the society of some of the most distinguished men in Germany, he made himself acquainted with the principles of their philosophy, more especially of those transcendental speculations which, at that epoch, occupied the minds of metaphysical inquirers. The article on the system of Kant, inserted in the Supplement to the *Encyclopædia*, was the fruit of his researches while resident at Weimar.

But, as his heart was chiefly attached to the profession which he had chosen, he had no sooner attained the order of priesthood than he settled in Edinburgh as minister of St. Peter's chapel; a

charge which he held till ill health compelled him to relinquish its more active duties. On the death of Bishop Sandford, in Jan. 1830, he was unanimously elected his successor as Bishop of Edinburgh, and, on the resignation of Bishop Gleig, about four years ago, he was chosen by his brethren to be their head, or president, under the ancient title of Primus.

In discharging the duties thus devolved upon him, added to those of divinity professor, he found full employment for his time; and though impeded in his exertions by an increasing infirmity of body, he bent the whole vigour of his mind, which mercifully continued unimpaired to his last hour, to the discharge of the weighty obligations connected with his office. Amidst all his avocations, his favourite pursuit was theology, in which he had read much, and systematized his knowledge with great success. His conversation was always found exceedingly instructive; and strangers, more especially, who knew not his habits of close study, were surprised at its richness. On such occasions, too, it might be perceived that, to a considerable ardour of temperament derived from nature, he joined the utmost placidity of manner, the effect of a sincere benevolence, and of an extensive intercourse with good society; and it may be confidently asserted that, though resolute in maintaining his own principles, both political and religious, he never cherished an angry feeling even against those who differed with him the most widely.

Bishop Walker was beloved by his friends, highly respected by his clergy, and venerated by the whole body of the church over which he presided.

The Very Rev. C. H. Terrot, M.A., Dean of Edinburgh, has been unanimously elected Bishop, in room of Dr. Walker.

FOREIGN.

Colonial Bishops' Fund.—We are requested to state, that the delay which has taken place in regard to the fund for the proposed new bishoprics in the colonies has been unavoidable. It is intended, however, as soon as possible, to take more definite measures for the establishment of this fund, and for the collection of subscriptions. In the

mean time, we think it desirable to repeat, that her majesty the Queen Dowager has announced her intention of contributing the munificent sum of 2000*l.*; the Archbishop of Canterbury, 1000*l.*; the Bishop of London, 1000*l.*; the Society for Promoting Christian Knowledge, 10,000*l.*; the Society for the Propagation of the Gospel, 5000*l.*;

and the Church Missionary Society has declared its intention of contributing liberally to the same object. The Colonial Church Society has subscribed the sum of 400*l*.

Subscriptions will be received at the office of the Society for Promoting Christian Knowledge, 67, Lincoln's Inn Fields; and at the office of the Society for the Propagation of the Gospel, 79, Pall Mall.

Calcutta Cathedral.—A site for the above object has been granted by government; and towards the edifice and endowment, in addition to Bishop Wilson's munificent contribution of 20,000*l*. the East India Company have granted 15,000*l*. and two additional chaplains; the British residents at Calcutta, upwards of 6000*l*.; the Society for Promoting Christian Knowledge, 5000*l*.; and private subscriptions, 3259*l*.; thus making a total already subscribed of 49,259*l*. As the whole cost of the edifice and endowment was

estimated at 60,000*l*. it would thus appear that five-sixths of the whole has been at present raised, which will be completed by an additional 10,000*l*.

Church Extension in the West Indies.—The comfortable, or rather affluent, circumstances of the negro population in the West Indies, is strongly indicated by a fact just communicated from a recent letter from Berbice. A handsome chapel is being erected in that neighbourhood, to the erection of which the negroes of the district had contributed the very large sum of 22,000 guilders (1800*l*.), and they are raising a further subscription of the like amount. It is highly gratifying to find the negroes taking so very remarkable an interest in the work of church extension, though we should fear their capability of continuing to make such great efforts in the depressed condition of West India property.

TO CORRESPONDENTS.

We have been favoured with an interesting letter from Mr. Blunt, the author of "Dissenting Baptisms and Church Burials," which it would have given us pleasure to have published as it is; but we are restrained by the following considerations. The letter is in answer to certain remarks of our correspondent, "T." Now, were we once to establish the precedent of admitting into our pages controversial correspondence, we should hardly escape interfering with the general arrangements of this Magazine; and should also, we think, be trespassing on the province of a much esteemed contemporary. It is due, however, to Mr. Blunt to give our readers some part of his letter.

"Concerning the authenticity and authority of the 12th Art. of Convocation, 1575, T. states (p. 147) 'that four objections have been started; that three of these Mr. Blunt has most satisfactorily disposed of, but that the 2d objection (viz. that the Articles of that Convocation were not 'confirmed by Parliament) Mr. Blunt does not allude to;' but it appears from Collier to have been urged in his day, though without any just grounds; for he mentions that in the Archbishop's mandate for their publication, they are said to be agreed upon and settled by *both houses*.'" Mr. Blunt answers this first by interpreting *both houses* to mean those of Convocation; 2dly, by expressing his opinion that the objection is irrelevant; if otherwise, he very justly observes, that it would apply every whit as much to the canon on which the right of burial is claimed by dissenters.

"T." again had expressed a doubt as to how far Mr. Blunt had made clear a clergyman's *legal* warrant to refuse burial on the score of *ipso facto* excommunication. Mr. Blunt seems to think this point clear, or rather that it need not be mooted. It is enough for him that the Baptism is out of the pale of the Catholic Church; and he has shown in his book that Can. 68 has reference only to her members; otherwise, the Rubric at the head of the Burial Service not having then existed, it would have compelled the clergy to bury any person whatever—even Jews, Mohammedans, and heathens.

Lastly, "T." had answered one of the arguments in Sir J. Nicholl's Judgment—the fallacy (as it appeared to him) of which he thought had escaped Mr. Blunt's attention. It seems, however, it had not, as a reference to p. 101 of that gentleman's book will show.

"P. J. L." of Edinburgh, has our warmest thanks. We have been meditating the very thing he suggests, and are much obliged to him for his assistance in finding out how it may be done.

"M." We have received M.'s communication, and recommend him, in the first place, to read what we have written more carefully than he appears to have done; and, in the second, to wait till he hears all we have to say. We never affirmed, as he quotes us, that "architecture had been overwhelmed by influences, &c." but that the true spirit of christian art had been overwhelmed, &c. Again, he finds fault because, as he says, we condemn the judicious use of discords in church music; but, if he takes the trouble of reading the passage he objects to, he will find that it is not the *judicious*, but the *injudicious* use of discords that we referred to.

We are much obliged by the numbers of the American periodical, and shall be glad to accede to the proposal made by our correspondent. Will he tell us how we can best communicate with him from time to time?

Though we have given half a sheet of matter this month beyond our usual quantity, we are compelled to postpone till our next the article on "Labourers' Cottages," as well as a variety of literary notices, which are in type.